

A GUIDE TO HEAVEN

OR MORALL INSTRUCTIONS

COMPILED

Partly out of the Maximes of holy
Fathers, and partly out of the
Sentences of Antient
Philosophers.

Written in Latin by the Reverend Father
D. John de Bona, Generall of the
Order of Cistercian Monks :
and now since created
Cardinal Bona.

Translated into English
By JAMES PRICE.

Printed at Roan : 1673.

Elizabeth Charlton

Book October the 27,

1779



TO THE EVER HONOVRED,
Very Reverend, and truly
Religious *Abbesse*

M A D A M E

WINEFRIDE GIFFORD,

Thrice worthy Superiour of the
English Monastery of
S. Clare in Roan;

And to all the vertuous *Ladies* and
Gentlewomen living in holy
Obedience unde her charge
and Direction.

M A D A M E,

B *Esides the relation of my Em-*
ployment to your whole
Community in generall, and the

The Epistle Dedicatory.

*many obligations which I have to
yourself in particular, I had ano-
ther reason which determin'd my
thoughts to make choice of your
name and that of your Spirituall
Daughters to appear in the Fron-
tispiece of this little work: And
that is: I was ever of opinion that
all Books of this kind challenge it
as their Birth-right to be dedi-
cated unto persons of eminent ver-
tue: for otherwise, it were a sin
against Iustice, to present holy
things unto those whose life is quite
contrary to all the Maximes of
Christian Perfection. This sup-
posed, MADAME, it was not soe
much a choice as a kind of necessity
in me, to dedicate this little tran-
formed Piece unto yourself cheif-*

The Epistle Dedicatory.

*ly, and secondarily unto all those
vertuous Persons who have the
happines to live under your pious
Conduct. For, although vertue
is practicable in all states and con-
ditions, yet we must grant that none
can be said to practise it in a higher
degree, (whatsoever the Adver-
saries of the Catholick Church
dare unreasonably murmur to
the contrary) then such as following
the Evangelicall Counsels have
willingly and joyfully abandonned
all the Charms of the world, to
embrace a Monasticall retirement
and therein to consecrate the re-
mainder of their Lives to love,
serve, & praise God without cease
or interruption: a life which hath
more of Angelicall solitude, then*

Ter

The Epistle Dedicatory.

Terrestriall conversation. Upon
this ground, I had reason to pre-
sume, this little Treatise (which
hath nothing of mine but that it
speaks English) would not be
wholly neglected by such devout
Souls, who willingly accept any
thing that may contribute to their
advancement in vertue. I had this
Interest also in it, that I durst
flatter myself to have given it unto
those who are soe much my friends
as to be ready to pardon greater
faults then such as may have bin
committed in this Translation.

Now as for the Book itself, I
hope, you will find the matter
pious and solid: and consequently
worthy the reading and application
of all sort of persons who aspire unto
Heaven

The Epistle Dedicatory.

Heaven. The Authour, as I am credibly informed by those of his own Order, is a Person of no common vertue: and I should not fear to be argued of untruth, if I should tell the World, that his late Promotion to that eminent dignity he now holds in the Church, was more a reward of his vertue and learning, then a Gift of fortune blindly conferred on him for his birth and friends. His Book then not degenerating from his Person, and his words not contradicted in his life, I hope you will have a double satisfaction in reading good Things originally delivered by soe good a man. I will say no more of my Authour, but leave you to judge of the rest by the Book itself.

The Epistle Dedicatory.

*Tis true, it may seem at first sight
more proper for secular persons &
such as are still entangled in the
occasions and vanities of the world;
then such as are already withdrawn
into the secure harbour of a Mo-
nasticall life : It is more fa-
miliar then studyed, more Prac-
ticall then speculative, more ap-
propriated for the purgative then
unitive way. However I am per-
suaded, there are many instru-
ctions in it, which are common
to all states and conditions. And
indeed to say the Truth, As I doe
not love our pretended Illuminees
and imaginary Saints, soe I doe
not much affect imaginary Wri-
tings; Books that will sooner
make one mad then make one a
Saint.*

the Epistle Dedicatory.

Saint. *Certainly, there is more profit in a little intelligible Piety, then in whole volumes of un-intelligible Raptures, and Chimericall Elevations. I like those who take more care to live well, then to be esteemed Devotes: who take more pains to doe good Works, then to fancy high notions: who are more diligent to mortify their Passions, then to fill their heads with unprofitable Conceits. This Book is for such: And therefore, Madame, having no reason to doubt but that you and all those who live under your Lady-ships direction are of my opinion in this Point, I was moved to hope a favorable acceptance of this little (though well-meaning) Present*

The Epistle Dedicatory.
sent from him who is and will ever
be in all dutifull respects,

MADAME,

Your most humble
and Obliged Servant,

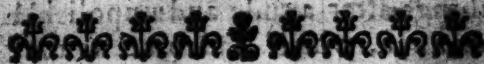
JAMES PRICE.

THE INTERPRETER
to the Reader.

GENTLE READER,

Having an Interest in thy *Salvation*, as being a *Christian*, & consequently thy *Brother* in *Christ*, I make bold to present thee with a *Guide to Heaven*: & I cannot think thou hast soe much presumption of thy own *knowledge*, but that thou maist have need of some other *helps*. The way to *Heaven* hath alwaies bine counted very hard to find without a *Guide*. Wherefore I thought it worth my labour to recommend *One* unto thee, contrived at first by an excellent *master* in that *Art*. I know well enough that my *Version* of it doth not approach the plithy shorttnes of the *Latin stile*: and indeed, it was neither necessary nor convenient to render it soe, nay (I dare say) nor possible. If thou art no *Latinist*, perhaps it may seem tolerable: but otherwise, if thou goest to compare the *English* to the *Latin*, I shall soon loose my
e pause.

cause. However, I comfort myself with this
Apology for not being able to give it the
same *grace* which it hath in the *Originall*,
that it seems to me not only a common
fault but a necessary defect in all *Transla-*
tions. But thou wilt easily pardon me, if I
tell thee, that my principal intention was
the same with my *Authors* in his *Preface*;
viz: to endeavour to teach thee how to live
well, and not how to speak well. As for the
Title, I hope thou wilt not quarrell with
me for not rendring it according to the
Latin expression, which is *Manuductio ad*
Caelum: I had some reason to apprehend,
the word might sound a little harsh and
un-usuall in our *English Tongue*, especially
coming from one who pretends no *Autho-*
rity to coyn new *Terms* and to make them
passe for current. In fine, I humbly exhort
thee, to read, meditate, and practise the
Contents: and I desire no other recompense
at thy hands, then that thou wilt make use
of all for thy *spirituall good*.



THE AUTHOURS PREFACE.

TWo things, *Gentle Reader*, I must acquaint thee withal in the beginning of *this Treatise*. First, I am afraid least that I should be accused by some of too much boldnes and temerity. For how, will they say, darest thou presume to lead or direct others unto *Heaven*, being thyself soe addicted and tyed to the *world*? Or, with what confidence dost thou goe about to describe *vertue* unto us, being thyself soe little *vertuous*? Secondly, what new *Instructions* dost thou give us in thy *Book*? Thou repeatest the same
c ij things

things after a rude and unpolish'd
manner, which had bine written
long since by innumerable *Authors*
with much more *Learning*,
and in a more elegant *style*: and thou
are not ashamed with a proud de-
ceit to expose the *riches* of others
for thy own.

These are the words, wherewith
some perhaps will endeavor to carp
at my labour. But first, I could ex-
cuse myself with the saying of a wise
man, because

—— *Fungor vice cotis, acutum*
Reddere qua ferrum vales exors ipse
secandi.

Horat. de Art. Poes.

That is: If I cannot doe well myself,
I may at least excite others to doe
well,

Like to a whet-stone, that an edge can put
On steel, though't self be dull and can-
not cut.

And

And, that I may use the words of another learned man: I am not so foolish, as to pretend to be able to cure others, being myself subject to the same infirmities: but like one that lyes sick in the same Hospitall with others, I make bold to entertain thee with the discourse of our common miseries: and I communicate the remedies which I think are most proper to cure them. Imagine therefore that thou only hearest me talking to myself: I am not afraid to let thee be partaker of my secrets in this kind. In writing these Instructions, I doe not soe much professe myself a Master to teach others, as a Scholler that learneth or rather teacheth himself by teaching others. These are two things which are done reciprocally: for whilst we endeavour to teach others, we teach ourselves at the same time.

As to the second objection, which
¶ iiij may

may be brought against me, I have
no better *Answer* then to confesse
ingeniously, that here is but very
little of my own *invention*; having
borrowed most of the matter from
other *writers*. I have set down many
things, which I had partly observed
by my own *experience*, & which part-
ly also, in reading the holy *Fathers*,
and antient *Philosophers*, I had noted
as usefull *Documents* for my own
practise. But I have laboured after
the example of *Bees* to make one
good *well-tasted Honey* out of the
mixture of severall *Collections*: ming-
ling still something of my own to
the words of my *Authours*. And I
have endeavour'd to use an easy stile
without any vain *ornaments* of flou-
rishing *Rhetorick*: because my design
is to teach *Christians* how to *doe well*,
& not how to *speak well*. Thou hast
here then a *summe* or *Compendium*

of

of all the *Morall instructions*, which
have bine severally delivered by
the antient *Fathers* for teaching us
how to live well & happily in this
world. Thou hast here the *Quintef-*
sence of all the best *morall sayings* of
Seneca, *Epictetus*, *Antonius*, and
other *sages* of the antient *Times*.
And I thought it sufficient to set
down those wholesome *Admoni-*
tions, which to me had often proved
efficacious Remedies in my greifs and
troubles, without *quoting* the places
from whence I had taken them; be-
cause I had gathered them as *spi-*
rituall Remedies for the soul, & not
as points of *wit* to please the *fancy*:
my intention & design being more
to *profit*, then *delight* my Reader. A
sick man does not trouble himself
to enquire who it was that mingled
the *Physick* which he is to take: nor
is he sollicitous to know whence
the

the Remedy is brought, provided it
be good & cures him of his *Sicknes*.
I have omitted many things which
I could have said: as also many
things, which might have bine de-
clar'd with more *Subtility*. I thought
it better to have a few good *Morall*
precepts, which may be alwaies ready
& at hand, then to study a greater
number & not to have them ready
for use, when occasion requires. He
hath learnt much, who knows as
much as is necessary for the *salva-*
tion of his *soul*. God send that this
my small *Labour* may be useful to all
those who shall read it; especially
to *myself*, least that my *Book* should
be forced to *blush*, when my life is
marked to be of a contrary practice
unto what I write.

A T

A T A B L E

of the Chapters.

CHAP. I. **O**F mans last End. The misery of declining from it: and of the means to arrive unto it. page 1

Chap. II. That he who desires to live well must choose a good spirituall Directour: The Qualities of such a Directour: and the duties of such as desire to learn Vertue. pag. 7

Chap. III. Of the Purgative way: and how to extirpate all sins and vicious Affections. That the best motive to this, is a continuall Remembrance of Death and Eternity. pag. 13

Chap. IV Of Gluttony. The disorders caused by it: and Remedies against it. How to know when we have got the victory over it. pag. 24

Chap.

A Table

Chap. V. Of *Luxury*: the shamefulness
of it: how easy it is to fall into it:
and how it is to be avoided, by seek-
ing spirituall Delights, and the solid
pleasures of the mind. pag. 29

Chap. VI. Of *Avarice*: the evill ef-
fects of it. The comparison betwixt
a rich man and a poor man. The in-
constancy and Vanity of Riches.

pag. 35

Chap. VII. Of *Anger*. The Character
of an angry man. The causes, effects,
& Remedies of Anger. pag. 43

Chap. VIII. Of *Envy*, and *Sloth*. The
description of both vices & Remedies
against them. pag. 58

Chap. IX. Of *Pride*, *Ambition*, and
vain Glory. The Character of a proud
man. The vanity and danger of Ho-
nours and dignities. The evill effects
of *Pride*, & remedies against it.

pag. 62

Chap. X. Of moderating our outward
Senses.

of the Capters.

Senses. How we must treat our Body:
and how to govern our Eyes. Of the
vanity of Apparell. pag. 73

Chap. XI. Of the Tongue: the impor-
tance and difficulty of governing it.
What is to be observed, and what to
be avoided in speech: and lastly, how
to endure the evill Tongues of others.
pag. 80

Chap. XII. Of the inward Senses. The
use of opinions. How to cultivate
our mind with good Thoughts. Di-
verse instructions how to govern the
sensitive faculties of our Souls.
pag. 88

Chap. XIII. Of Love: the nature, cau-
ses, & effects of it. Of the Remedies
against it. Of Hatred. pag. 95

Chap. XIV. Of Desire, and Flight.
What we are to desire, and what to
fly or avoid. pag. 100

Chap. XV. Of Joy, and Sadnes. How
a vertuous man is to rejoyce. That
he

A Table

he who foresees all things is never
sad. severall Remedies against Sor-
row and sadnes. pag. 109

Chap. XVI. Of Hope, and Despair.
How to moderate both. pag. 111

Chap. XVII. Of Fear. How vain it is,
& how to be overcome. How to avoid
Boldnes. Something again of An-
ger. pag. 114

Chap. XVIII. Of the faculties of a Ra-
tionall Soule. How we are to keep our
understanding from Curiosity. What
Study is best. How hurtfull it is to
search into the life and manners of
others. How we are not to heed what
others falsely report of us. Of the
Abnegation of our own will. pag. 116

Chap. XIX Of the State of Proficients.
severall helps for advancing in Per-
fection. How to esteem and make
good use of Time. Gods presence is ne-
cessary. pag. 118

Chap.

of the Chapters:

Chap. XX. The profit of Solitude. How
to fly evill Company. What are the
common vices of the World. A Pro-
ficient must still labour for vertue.
Marks of advancing in it. pag. 134

Chap. XXI. Of the three Theologicall
vertues. Faith is to be shewn by
the exercise of good works. Our Hope
must be in God alone. Motives of
divine Love. The love of our neigh-
bours is shewed by helping them, &
doing them good. An exhortation to
Alms-giving. pag. 142

Chap. XXII. Of Prudence. The ne-
cessity, and difficulty of it. The duty
of a prudent man. pag. 149

Chap. XXIII. Of Iustice, and Reli-
gion. What Penance is, and in what
it consisteth. pag. 156

Chap. XXIV. Of Piety, & observance.
Obedience, and Gratitude are com-
mended. How to receive and return
good Deeds. T. O. pag. 158

Chap.

A Table

Chap. XXV. Of Truth, and the use of it. Simplicity is commended. Acts of Fidelity. pag. 163

Chap. XXVI. Of Friendship. How it is to be entertained. Certain rules of mutuell conversation. pag. 167

Chap. XXVII. Of Liberality. What it is: and how to be practised. How it differs from magnificence. pag. 174

Chap. XXVIII. Of Fortitude: & the duties for it. That a generous man should contemn Death. pag. 178

Chap. XXIX. Of Magnanimity. The Character of a magnanimous man. pag. 184

Chap. XXX. Of Patience. The occasions, and effects of it. Marks of true Patience. An Exhortation to Patience in all manner of Sufferances. The necessity of Perseverance. pag. 188.

Chap. XXXI. Of Temperance. How

of the Chapters.

- much Modesty conduceth unto it. Of
Abstinence, and Chastity, pag. 197
Chap. XXXII. Of Mildnes, and Cle-
mency, The duties and Excellency of
both. pag. 200.
Chap. XXXIII. Of Modesty. The pro-
perties of Studiosity. Of the rule and
use of Eutrapelia. pag. 203
Ch p. XXXIV. Of Humility. In what
it consisteth. Of the Knowledge of
Ourselves. The character of a true
humble man. pag. 208
Chap. XXXV. Of those who are arri-
ved to the state of Perfection. The
Character of a perfect man. The end
of Christian Perfection is an union
with God. pag. 211

FINIS.

ERRATA.

PAge 9. line 17. read skilfull. p. 12. l. 1. r. some. p. 18. l. 9. r. thinkest of. p. 21. l. 15. r. to have it cured. p. 22. l. 6. r. quitting. p. 24. l. 21. r. manners. p. 29. l. 24. r. the. p. 31. l. 5. r. breakeſt of. p. 47. l. 25. r. leaſt. p. 48. l. 23. r. bird-lime. p. 49. l. 4. r. bit us. p. 59. l. 11. r. others. p. 60. l. 1. r. cannot. p. 63. l. 2. r. unto. p. 67. l. 21. r. ſlippery. p. 70. l. 14. r. private. p. 73. l. 8. r. Thou wilt. p. 74. l. 25. r. let it be thy care. p. 78. l. 2. r. things. p. 79. l. 19. r. worldly. p. 96. l. 29. r. we thought. p. 98. l. 9. r. concur. p. 108. l. 24. r. it is. p. 110. l. 1. r. ently. p. 115. in the laſt line : r. Countrey. p. 121. l. 20. r. he may live. p. 123. l. 8. r. mis-approve. p. 131. l. 16. r. ſleeping. p. 137. l. 27. r. unworthy.

The Reader is alſo deſired to take notice that pag. 212. in the Title of the laſt Chapter muſt be read : *The end of Chriſtian perfection is an union With God:* the word *perfection* having by miſtake bine left out in ſome of the copies.

A GUIDE TO HEAVEN.

CHAP. I.

Of mans last End. The misery of declining from it : and Of the means to arrive unto it.

1. **W**Hosoever thou art that readeſt this *Treatiſe*, know that my intention is, to lead thee as it were by the hand in the way to *Heaven*; & to conduct thee unto that *happy State*, which once poſſeſſed will give full content to all thy deſires. This is the ſcope and aym of all mens wiſhes; & unto which we all have a naturall propenſion. All men would be happy : but through *Adams* fall we are all become blind, & therefore the greateſt part of men forſaking the true and *Sovereign Good*, ſpend their time very unprofitably in ſeeking after vain and tranſitory things. Some employ all their induſtry in gathering

ring riches ; because they vainly persuade themselves, that the cheifest *happines* of man consists in wanting nothing. Others make it their cheif busines to purchase *Honours*, & bear great sway in the world ; and therefore are very ambitious to be in some *Gouvernement*, or at least to govern those who govern. Some again descend soe low, as to seek and place their cheif happines in *sensuall pleasures* ; esteeming those most happy who have liberty and occasion to besot themselves with all manner of *brutish delights*. Soe little doe they value & esteem true *Beatitude*. And thus they all labour in vain, like men that wander in a *Labyrinth*; the more they pursue their *happines*, the more they stray from it : In this most unhappy, because they doe not understand their own unhappines.

2. This is the thing, Oh miserable man, which brings thee into great disorder & misery : Thou desirest to live happy, and also to make a happy end : but thou art wholly blind in discerning what true happines is, & how to arrive unto it, foolishly straying quite out of the right way that leads unto it. All that thou doest, all that thou sayest, all that thou desirest, proves for the most part to be against thy self.

For

Heaven.

For thou dost not consider that *Sovereign*
& *infinite Good*, for which thou wert crea-
ted; & consequently which ought to be
the *term* and *center* of all thy desires; but
thou wanderest here, and there, without
any settled design, like *Ants* that run up and
down the body of an old tree to little or
no purpose. *God* who is the *Creatour* of all
things hath drawn thee out of nothing, &
given thee a *Being*, to the end thou mightest
love him with all thy heart, and serve him
with all thy forces. As he is a necessary
Being in himself, so also he must of neces-
sity be our last *End*. Consider then seriously,
how much of thy life thou employest in
his service, unto whom thou owest thy
self wholly. All thy actions, all thy designs,
all thy counsells are vain, and to little
purpose, if they are not directed to him.
Even as the place where thou arrivest is
called the end of thy journey, and the
place where thou expectest to rest: for the
end of thy life is terminated in *God*, to
whom thou oughtest to refer all thy
thoughts, words and actions: untill at last
enjoying his sight thou findest the accom-
plishment of all thy desires. Whatsoever
withdraws thee from thy last *End*, leads
thy *soul* to eternall perdition.

3. As in a *Sea-voyage*, if the *ship* should stop in some harbour, or cast anchor nigh the shore to take in fresh water, thou wouldest perhaps busy thyself in the mean time to gather up *cockle-shells*, or some pretty shaped pibles; but yet thou wouldest still keep an eye towards the ship, and be still listening that way, least that the *Pilot* should call and give sign that all things were ready to set *Sail*: which sign given, thou wouldest presently make hast to the *ship*: Soe thou art to doe in this life. Fix thy mind alwaies on *God*, and use the things of this *World* so, as not to tye thy hart unto them, nor to suffer them to withdraw thee from thy last *End*, which is *God*. All the riches and creatures of this *World* serve thee, that thou maist serve *God*. The neglect of this necessary care of thy salvation, is the cause that thou permittest thy thoughts to wander after many unnecessary *Objects*; so that tis true to say, thou adorest as many *Idols* as thou louest *creatures* with a disordinate love. These are thy *Gods*, unto whom thou offerest sacrifice, not of an *Oxe*, or *Buck*, but thy self, & thy whole salvation. It is not permitted in the law of divine Love to love any thing else besides *God*, unles it be in him, and
for

for him. There can be no greater misery then to abandon the sovereign Good, & to place our affection on creatures.

4. That which the Prince of Physicians sayes of sick bodies, the same may be said of vicious souls: towit, *the more they are fed, the worse they are.* For those who intend to passe from a bad life to a better, ought first to vomit up all the *Poyson* of their past sins, before they begin to receive the solid nourishments of vertue. This purgation of thy soul must be done so, as not only to expiate thy past sins, but also to extirpate all affection unto them, to root out all thy vicious habits, to master all thy disordered appetites and make them subject unto reason; to subdue thy body & senses, particularly that of the tongue, and to avoid all that may hinder thee from arriving to the state of perfection. Why dost thou fear, and imagine the way that leads to eternall Felicity, to be hard and difficult? It lies in thy own power to make thyself happy, assisted with his grace, who is the beginning & end of all things. But thou must first goe out of thyself, before thou canst come unto him: and the more thou leavest thyself, the nigher thou wilt come unto him.

5. Wherefore thou shouldest first consider with thyself what thou desirest to enjoy, and whither thou art going: & then examine the means thou art to use for arriving to that happy state. Which done, thou wilt easily perceive what progresse thou dost make every day. Be very carefull in examining thy *Conscience*; and taking a serious view of thyself, consider what thou oughtest to be, whilst thou hast time to amend. It will be too late to discover the deceit, when thou canst not avoid it. Learn how to moderate the violence of thy passions and desires; & how to appease the frights and fears of thy mind. Learn to contemn all earthly things, and willingly forsake those things, which cannot remain long in thy power. Leave all things, before they leave thee; that soe when *Death* comes, it may find nothing to rob thee of. Let thy cheifest care be to provide for thy soul; for, considering it is first in dignity, it is not fit it should be the last in thy care. What will it avail a man to have gained the whole world, if he looseth his soul in the end? we cannot esteem it any profit, if the soul perisheth.

CHAP. II.

*That he who desires to live well must
choose a good Spirituall Director.*

*The qualities of such a Director: and
the duties of such as desire to learn
Vertue.*

NOthing is more necessary for one
that begins to serve God, then to
permit himself to be guided, and instru-
cted by a good Maister. And indeed what
wise man would undertake to perform a
long Journey (where he knows not the
way) without a sure Guide? who would
goe about to learn any difficile Art
without a Teacher? We shall find but very
few who have advanced in perfection, &
rendered themselves vertuous, without the
help of others. It is an easy matter to
instruct in generall terms those who are
absent, and also to leave in writing for
those that shall come after us, what is to
be done. But no man at a distance can
tell or perswade when and how it is to be
done. We must be present in time & place
to deliberate aright of that. A Person
can

can never prescribe by letter the just time of taking some *Medicine* or *dyet* : he must be present, and feel the pulse of the sick person. Soe in curing the maladies of the *Soul*, there are some things, which cannot be so well expressed and declared without being present. *S. Paul*, whom *God* had designed to be the *Apostle* of the *Gentils*, after he had bine converted by *Christ* himself, was sent to *Ananias*, that he might learn of him the way of *Salvation*. Thou hast a hard task, to overcome the corruptnes of thy *Nature*, to wrestle with the euill *Spirits* (thy invisible *Enemies*) and to arrive to the height of *Perfection* amidst so many obstacles and *Impediments*. Wherefore thou hast need to call for help; and that, from one who will lend thee his hand, who will shew thee the dangers, and discover unto thee all the *Ambushes* of *Satan*; and in fine, who will teach thee how to come of with victory in all thy spirituall combats. But thou wilt tell me: Whom shall I call to help me? I answer: It must be a wise and trusty man, who shall be able and willing to doe all for thy spirituall *Good*: one that shall strike respect and not fear into thee, when thou meetest him: one that is more ready to teach thee
how

how to rise and amend after thy fall, then to cry out against thee, when thou fallest: one who gives more *Edification* by his vertuous life, then by his eloquent words. He is little fit to govern, who commands others to doe well, but doth no good himself.

2. Choose such a *Helper* or *Director*, who flatters no body, who doth not haunt much company, who doth not goe to great banquets, nor intrude himself into the houses of great persons: choose one, if possible, who hath the spirit of discretion, and can discern betwixt vertue and vice, betwixt good and bad; as a skillfull *Goldsmith*, discerneth betwixt true and false money: who like a shilfull *Physician* can judge of all thy spirituall diseases, & prescribe fit remedies to every one of them. Choose one that shall be free from all interest, and seeketh nothing but thy spirituall profit: One that shall instruct thee in the spirit of mildnes and charity, one that shall tell thee of thy faults: one that shall be able to discover, and teach thee how to overcome all the subtilities & stratagems of thy spirituall enemy the *Devill*: one in whom thou maist have a particular confidence, & unto whom thou maist have no difficulty

difficulty to reveal thy most hiddest thoughts. If thou canst find such an one, thou art happy in this world.

3. Speak frequently unto him of thy spirituall affairs: let him know all thy evill inclinations, all thy vicious qualities: let him know all the good thou dost, and all the evill thou committest. Discover unto him all the particular favours thou receivest from God. Desire him that when he perceiveth in thee any irregular and disordinate affection, he will not forbear to tell thee of it; & that too very often, least that by being ashamed to reprehend thee, he should dissemble at thy faults. But if it should chance that he telleth thee, he finds nothing to be reprehended in thy life, doe not presently conclude that thou art *innocent*: because perhaps the reason of his silence is, for that he fees he shall get thy hatred by speaking, or else that he despaire of thy amendment. Wherefore entreat him more and more, that soe he may see thou hast a reall and earnest desire of advancing in *perfection*. Begin to lay before him the number of thy imperfections, & resolve to reform thy manners according to his *Counsell*. Rejoyce as often as he reprehendeth thee for thy faults, and

fil

still endeavor to come better from him, or at least in a disposition to grow better. It is a great matter, considering the common frailty of our nature, when a man is willing & desirous to amend.

4. These are the mutuall offices of a spirituall *Directour*, & one that desires to learn *vertue* of him; that soe the one may grow better, and the other not loose his labour in instructing him. The greatest obstacle in *Beginners* is a rebellious refractory *Spirit*, impatient to learn, & incapable of being cured. For some that confide too much in their own wisdom, refuse to be governed by another. All these things (say they) which you tell me I know already. What profit is there in shewing me things which are clear enough of themselves? and repeating the same things over and over? Very much; because thou knowest many things; which thou dost not perhaps attend unto. *Exhortations* are not so much for teaching us, as for exciting the memory, and hindring us from forgetting things. We often dissemble things that are clear; and therefore it is not amisse to inculcate the knowledge of what we already know. *Vertue* gathers strength, when it is touched and encouraged.

raged: Some are hindred and disheartned by a foolish apprehension or fear, which is a childish fault, and unworthy of any man. Others like *frantick* men keep all close to themselves, & will not discover their infirmities to their spiritual *Physitian*. The *Devill* persuades them to this silence, hoping thereby to make his advantage of it, as long as they discover nothing. When thou art troubled with any corporall *disease*, however soe shamefull, thou hast no difficulty to shew it to him that is to cure it; and yet thou hidest with great care the *Ulcers* of thy *Soul*, as if hiding would cure them; whereas they will at some time or other discover themselves, in spite of all thy care. He that hideth his *wounds* will never be cured.

5. Does the *Physitian* doe thee any wrong if he discovers thy *disease*: if when thou art in danger, he tells thee that thou art ill, that thou art in a *feavor*? that thou art to abstain one day from meat, & ordains thee to drink water in another? Sure thou wouldst commend him, and thank him for it. But if any one should tell thee that thy *passions* or desires are violent, that thy *opinions* are vain and idle, thy *affections* immoderate, or the like; thou wouldest presently

sently cry out, that thou art affronted, injured, & abused; and therefore wilt be revenged of him. Unhappy man! what hurt does it doe thee to be admonished of thy *Salvation*? What injury canst thou call it, unles such a one, as a looking glasse may be said to doe to an ugly face? He shews thee what thou art: Mend therefore thy faults which he reprehends in thee, correct thy manners, wash of the spots of thy *Conscience*. Tis in thy power, if thou wilt, to live soe that no man can justly reprehend thee.

CHAP. III.

*Of the purgative way; and how to ex-
cirpate all sins, and vicious Affec-
tions. The best motive to this, is a
continual Remembrance of Death
and Eternity.*

1. **W**Henever any man commit-
teth a *Sin*; he actually strayeth
from God; & this is the cause of all the
misery in the world. From this proceed
all the pains and troubles of this life: this
is the *Poyson* which infecteth the whole
world

world. We doe not perceive the malice of it when we commit the sin; but when tis once committed, then we understand the mischeif it brings with it. We read of *Tyrants* that were wont heretofore (a strange punishment !) to tye living *bodies* unto dead *carkases*, that soe they might be poysoned to death with the horrid infection of an abominable stench. By *sin* we are broug't to suffer the like punishment; we carry about with us our own *Executioner*, & cannot easily deliver ourselves from it. If thou canst not resolve to suffer something for avoiding *sin*, thou wilt be forced to suffer much, after thou hast committed it. An *evill action* is no sooner resolved upon; but it presently produceth its own *punishment*. Tis this which makes us guilty of *death*, and eternall damnation. We must therefore have a speciall care to expiate our conscience from all *sin*, by contrition, confession, and satisfaction. And tis not enough to avoid falling into great sins, but we must also have a care to avoid lesser faults; which, although they doe not cause immediate death to the *Soul*, yet weaken our spirituall forces, & are a disposition to *mortall sin*. But the *shipwrack* is equally the same, whether the

ship

ship be swallowed up and lost under one great wave, or sunk by degrees, the water entering in drop by drop. We may be more to blame for yeilding unto these lesser faults, in regard the difficulty to overcome them was lesse. The weaker our enemy is, the greater is our shame, if we permit ourselves to be overcome by him.

2. Thou wilt never be able to attain unto much *Vertue*, and to restore thyself to thy former *liberty*, unless thou canst first quit thyself of all affection even to the *least sins*: For otherwise, thy body may be in the *desert*, and thy mind at the same time in *Egypt*. All does not goe well with thee, if after having pardoned injuries, and forsaken thy dishonest loves, thou dost still give ear to *calumnies & detractions* against thy neighbors; if thou art still delighted with some dangerous *beauty*: For to purchase an interior purity, tis not enough to extirpate all sin out of thy *soul*; but thou must also root out all evill habits or affections, which may often remain behind after the *sin* is forgiven. If thou dost only cut the boughs & leave the root entire, thou wilt see in a short time new *branches* of iniquity grow up from the same *stock*. Thou sayest, that thou art resolved

to root out of thy soul all thy old *Vices*. But I fear thou dost not barr the *Door* against them, but leavest it seemingly shut, so as it is easily opened again to the same *Vices*, when occasion presents. Thou tellest me, that thy former life displeaseth thee. I beleeve it: for who is not ashamed of himself, when he seriously considers the *disorders* of his life past? Even wicked men both *hate* and *love* their own *vices*, at the same time; nay even then when they commit them, they detest and abhor them. But what avails it to abhor *sin* in words, and not to abhor the acting and committing of it? There is no man so wicked, who doth not some time or other loath his own *sins*: but such *converts* are soon reconciled again to their old *sins*. But he that is truly converted unto *God*, puts the *Axe* to the *root*, and cuts away all even to the least *sprout* he can find. And then living in a continuall memory and apprehension of his own frailty, he carefully avoids all occasions of *sin*: & trembles at the very sight of any evill and dangerous object.

3. Why dost thou alledge *vain excuses*, & insist so much upon the frailty of thy nature, when *God* commands thee to exterminate

minate thy vices? who can better know the measure and strength of thy forces, then he who gave them? why then art thou backward in obeying, when the thing does not so much redound to any profit in him that commands it, as it concerns thy good? oh blind and wicked rashnes? How darcest thou be so bold as to reproche unto thy master with a servile impudence, that his precepts are hard and impossible? as if he had designed to seek not so much thy Salvation as thy punishment. Such is the perversenes of mans nature, not only to offend God, but also to pretend great difficulties in what he commands. But if thou wilt try thy own forces, thou wilt find that thou art able to doe much more, then thou thinkest. Tis not the difficulty of the things in themselves that makes thee not dare to practise them; but because thou dost not practise them, the things seem diffcile. Many things which we thought very hard to doe, become very easy and of no burden with a little use. Begin once for all, and have a better opinion of thy own force and power. God doth not forsake his souldiers? & he will give thee as much strength as thou desirest.

4. Thou wilt easily overcome all *vices* if thou representest to thyself every day to be as the last of all thy life. What is it that eyes thee to this world? Because thou never thinkest that thou art to goe soon out of it. Thou seest every day *dead bodies* carried to the grave, which should put thee in mind that thou art also *mortall*. And yet in the midst of all these *dead* thou thinkest o nothing lesse then *Death*: thou seest nothing more often, & yet thou forgettest nothing soe soon. The day will come notwithstanding, that must carry thee also away; to wit when thy *Soul* shall be delivered out of her dark & loathsome *prison* of the *body*. Thou wilt then clearly see that thou hast lived in *darknes* all thy life in this world. Produce, if thou canst, amongst so many years of a bad life but one day well spent in the exercise of *vertue*, which hath not bene defiled with some *vice*. Thy infancy is past away in *childish bables*, thy youth is spent in foolery and idleness, thy *riper age* in *debaucheries* & *disorders*. Of all those years which thou hast spent from thy *cradle* untill thy *old age*, nothing remains but *grief*, and the evill fruits of *iniquity*. Alas! what a case wilt thou be in, when forced to be ashamed of what *past*, and afraid

of

of what is to come? what will thy riches avail thee in that hour, which thou hast alwaies sought with so much care and trouble? what will all thy shamefull pleasures help thee at that time? what canst thou then expect from all thy dignities and honours? O! if it were possible that thou mightest begin again from the cradle, how carefull thou wouldst be to lead another life: but (alas!) such wishes will be altogether useles in this hour. If thou intendest to make good use of *Time*, begin from this *present moment*, & resolve from this instant, to forsake those things, which thou wouldst then wish to have forsaken. Tis no great matter to forsake *momentary* things, that thou maist purchase *eternall felicity*.

5. Ask any *dying man* what he thinks of his life past; and thou wilt scarce find one perhaps who hath not at that hour a quite different *opinion* of the riches, honours, & vanities of the *world*, then he had when he lived in perfect health. Then all things are weighed in a more *even balance*, & we judge of them as they are. He that is wise only in the end of his life, beginneth to be wise very late; but thou maist be wise in good time, if thou learnest to be so from
the

the follies and examples of others. Since then it is in thy power to say! in present safety, why dost thou expect a *Tempest*? Thou maist, if thou wilt, avoid & prevent thy own misery. Why then dost thou expose thyself to future dangers? Tis a late prevention, to think to avoid *shipwrack*, when thou art just *sinking*: tis too late to use *prudence*, when thou art wholly ruined and undone. We read of many great and holy men, who after having renounced unto their own will and all they had in this world, spent all the remainder of their life, to learn how to *live* and *dye* well: & yet many at their death have confessed they had not yet learned that *lesson*: so hard it is to learn this *Art*. Notwithstanding thou art so backward, as to defer thy *Conversion* untill thou art old; but tis a great folly to hope to begin then to live well, when thou canst live no more.

6. Unhappy man, to what *danger* dost thou expose thyself? is this thy *belief*, is this thy manner of living? Thy life passeth away like a *shadow*, & lasteth but a *moment*. Thou art no sooner *born*, but thou beginnest to *dye*. Stop if thou canst but one day of thy life: hinder or prolong one *hour* one *moment* of it from flying away.

Hug

But such a labour would be in vain: Time wil stil hurl thee away, & wil never cease running untill it hath brought thee and all mortall things unto their last generall end, to wit Death. And yet thou darest prefer this *moment* unto *Eternity*, which will haue no end. Oh blindnes! oh folly! Thou art alwaies labouring to provide all that is necessary for thy *Body*, which is mortall; but as for thy *Soul*, which is *immortall*, thou hast as little care to purchase *eternall* rest and felicity for it, as if it did not at all belong unto thee. When thy *body* is sick, thou art willing to undergoe any thing, to have it cured; but thy *Soul* is sick and thou wholly neglectest it, and dost not feel it. Did thy *Physitian* ever tell thee, it was necessary for thy health, to goe to see and thou refusest it? didst thou ever refuse to take the most *bitter medicine*, when he told thee it was necessary? *God* commandeth light and easy matters, that thou maist gain *eternall* life; and wilt thou not obey him? If thou hadst a *suit in law*, thou wouldest employ all thy thoughts in it, thou wouldest be alwaies speaking of it, & thou wouldest not cease to sollicite many *friends*, to the end that the *Judges* might be favorable to thee, and deliver their sentence

sentence in thy behalf : and yet whereas thy eternal doom is nigh at hand, thou laughest, thou playest, and puttest thyself in danger of perishing without redemption by perpetuall sinning. Ah! forbear at last, grow wise whilst thou hast time, & quitting thy former dissolutions begin from this instant to live soe as if this day were to be thy last. This is true *Philosophy*, this is true wisdom, to separate by degrees the Soul from the Body even in this life as much as we can.

7. This must be thy constant employment & dayly care: in labour, in rest, in all occasions, still endeavor to forget this World, and think of nothing but *Eternity*. All that enters into *Eternity*, remaineth fixed and immovable: nothing can ever change it. The rich & covetous *Glutton* after so many ages is still asking for a drop of water, and will be forced to ask in vain for all *Eternity*. *Eternity* is a *durance* which is alwaies present, and never to be named without horroure and apprehension: it is a wheel that is alwaies turning: it is a *beginning* that is alwaies beginning, & will never come to an end. One serious thought of it changeth all the pleasures of the World into bitterness, and

Arikkah

strikerh men into a deadly fear, leaving them quite astonished: it tameth all the rebellion of the *Soul*, and raiseth it up from the unprofitable cares of the world to the exercise of *Vertue*: it seasoneth *hunger* and *thirst*, renders all *labour* easy, all *sorrow* sweet, all *pain* delightfull, and makes it seem short. Suppose the vast and infinite spaces of the *firmament* were all filled with *numericall figures*: Who but *God* would be able to sum up these almost infinite numbers? and yet this innumerable number is not the beginning of *Eternity*. Suppose so many *years*, so many *ages* were passed, as are signified by those figures; yet after all this, it could not be said that *Eternity* was become so much the lesse. The miserable *souls* of the poor *dammned* that are tormented in everlasting flames, are not yet come to the beginning of their desperate *Eternity*. If this consideration doth not breed a *horror* in thy *soul*, and if thou dost not seriously mend thy life by considering it, thou art harder then any *stone*.

CHAP. IV.

Of Gluttony. The disorders caused by it; and Remedies against it. How to know when we have got the victory over it.

THe first combat thou hast to undergoe is against *Gluttony*, which nourisheth all other vices. This was the sin, which opened the gate unto *Death*, both spiritual and corporal. For our first parents, by eating the forbidden apple, killed us all before we were born. The *Devill* our spirituall enemy still makes use of the same temptation of *gluttony*, that so he may overcome us with more ease, when he hath weakened our inward forces by means of this vice. Hence (from too much eating) proceeds a stupid, heavy, and languishing disposition: hence proceedeth scurrilous language, too much prattling, dissolution of manners: hence proceedeth uncleanness, wrangling and contention: by this our spirit becomes dull: and all vertue is extinguished in our soul. This makes us, spend our means, brings

brings us into poverty, occasioneth many diseases: and in fine hastneth our Death: Few are sick, whose sickness doth not proceed from intemperance in dyet. For if the body could want those evill humors which arise from too much eating and drinking, sickness could only attack, but never overcome it: soe true it is, that *Gluttony killeth more then the sword.*

2. O vile and infamous servitude, to be subject unto our insatiable appetites! Nature hath given thee a little body; but thou by thy gluttony surpassest in greediness the greatest of Beasts. A Bull is content to feed upon the pasture of a few Acres: one Wood sufficeth many Elephants: but the whole world is too narrow for thee; all that flyeth in the ayre, all that swimmeth in the water, all that is fed and bred in the Woods is not enough to content thy belly. Behold what a stir there is in the kitchens of great men: see how many cooks are still running from one fire to another: see what a troop of servants and maids in perpetuall labour and sweat: See what a slaughter there is of living creatures: see how many are employed to draw wine in the cellars: See how busy they are to cover the Tables with silver plate, how carefull to
C dispose

dispose the *dishes* in due order and with various art : in fine, see with what promptitude every one runs about his own office. One can scarce think that all this is for one *house*, where so many sorts of *wine* are brought together from severall *kingdomes* : where so many *tables* are prepared with so much care and attendance. But in the mean time, I doe not by this intend to dissuade thee from allowing thy body sufficient *nourishment*. We cannot so overcome it, but it will of necessity exact its ordinary food. But hete lyes the cunning and deceit of *concupiscence*, that under pretence of necessity it often draws us to seek our pleasure in eating. Wilt thou know, how little will satisfy *hunger*? consider that thou art but one, that thou hast but one body & one *stomack* : & by this means thou wilt easily know, that what is more then enough for one, is too much, and consequently not *necessary*. A little contenteth nature, but *concupiscence* hath no end in her desires.

3. *Hunger* is not ambitious, but is content with what is enough, and cares not what it is. The pleasure of *Tasting* is soon past; and then *common* meats are as good as those which are esteemed most delicate.

We

We must of necessity eat when we are hungry, and drink when we are thirsty: but nature doth not bid us examine whether the bread be white or brown; whether the water be out of the common river, or cooled and refreshed by art: all that it requires is, to satisfy hunger and quench thirst. Fish that is brought from the Sea, Rivers, and Ponds; Kenison and Wild Bore; Variety of Fowl; and soe many severall sorts of Wine, are *Delicacies* more fit for the kitchen of *Apicius*, then for a sober man. Even *Epicurus* himself that sought his pleasure in good cheer, did use to commend a sober dyet: And indeed there is nothing so delicate, and sweet, which doth not seem unsavoury when once we grow out of taste with it; and there is nothing so unsavoury, which doth not seem sweet & delicate, when hunger presseth us. Dost thou desire to quit all superfluous care for thy nourishment? Consider thy End. Thou wilt dye soon, & that body which thou feedest with so much care and pamperest with so many delicacies will be left to be a food to the worms in thy grave, Ponder then with thyself for what banquet thou feedest thy body; and resolve henceforth to feed it so that it may not oppresse thy spirit. Use common meats

and such as are easily found; which are neither chargeable to buy, nor hurtfull to thy health. A great part of our liberty dependeth on a *sober dyet*, and temperate feeding. We cannot easily see what is *superfluous*; untill we begin to be without it. Our body hath need of *sufficient* nourishment, but not of many *delicacies*.

4. But doe not think thou deservest such great praises for contemning *superfluities*. When thou canst also contemn *necessaries*, thou maist challenge praise; that is, when thou art content with common bread for thy food; with weak wine, or such as is well mingled with water for thy drink; when thou shalt be persuaded that *herbs* and *roots* doe not only grow for *beasts*; but also for *men*. I shall admire thee, when thou seekest only the *necessity* of nature, the *reparation* of thy strength, and the glory of God in thy meat; when thou canst contemn the *full tables* of great men; when thou comest unwillingly to thy ordinary repast, as a sick man to a bitter potion of *Physick*; when thou shalt study at least to moderate and overcome the pleasure of *Tasting*, since it cannot be wholly hindred: when thou art unwilling to eat any thing that is delicate, even in thy *sicknesses*; when in fine thou

thou hast attained to a true *purity* of body and mind. For it is certain, that the proof of true *Abstinence* doth not consist in *attenuating* the body, but in *purifying* the soul from all inordinate desires.

C H A P. V.

Of Luxury: the shamefulness of it: how easy it is to fall into it: and how it is to be avoided, by seeking spiritual delights, and the solid pleasures of the mind.

NO vice is more filthy or shamefull then *Luxury*. The *Apostle* commandeth we should not so much as name any *sin* of that kind. Hence it is that *honest & pious* men are so much ashamed of themselves, if they suspect that others know them guilty of the least *immodesty* or *uncleanlynes*. Hence it is that many in the *tribunall* of holy *Confession* hide the *lubricity* of their youth from the *ministers* of *Christ*: choosing rather to undergoe everlasting torments with eternall shame after death, then here in this life to undergoe the *imaginary* infamy of this vice. Adde, that those

C 3 who

who are fallen into a *habit* of this sin, doe not easily get out : and they are in much danger of their *salvation* that are infected with it. Human forces are too weak to overcome it. For *no man can live chaste unless it be by a speciall gift of God.*

2. Wherefore the first remedy against this sin is fervent prayer offered unto God, to the end that he (who alone can doe it) will be pleased to cure thee of this dangerous sicknes. Next thou must have a care to resist unchaste thoughts in the very beginning, & to doe it with as much hast as thou wouldest shake of burning coals from thy garments. Woe be unto thee, if thou once beginnest to deliberate the least in such temptations. That castle is nigh surrendering, whose Governour once begins to parley with the Enemy. That thou maist avoid all occasions leading unto it, fly idleness, intemperance, unchaste imaginations, evill company, & dangerous conversation : in a word, nothing is to be neglected in this point. Even those that are just are not wholly free from the danger of this sin : they may also have some hidden reliques of it ; some secret hisings of the old Serpent ; as for example, certain little affections which although they are

not bad in themselves, notwithstanding they are as *preludes* tending to evil; and the mind being bewitched by little and little with such *charms*, wil soon be caught, unless thou suddenly breakst of with them. Thou wilt never arrive to great *perfection*, if thou neglectest these small things. Great things have their *beginning* from lesser ones.

3. Take heed above all things, thou art not deceived by too much *confidence* in thyself. He that fears nothing is half fallen. How many great and learned men, after having obtained great *victories* over themselves and their *spirituall enemyes*, after having done many wonders, have notwithstanding fallen into great *sins* at last by inconsiderate looks cast upon women? I needles here to repeat the sad *examples* (which thou hast often heard and read) of *Sampson*, *David* and *Salomon*. We have too many *examples* of the same kind in our own dayes. And without seeking *foreign examples*, thou hast enough perhaps in thy own *breast*, whereof to be ashamed, and which should give thee occasion to humble thyself, & be alwaies in fear. Is it not great madnes and folly after so many *examples* in all ages and countreyes to put thyself

thyself in danger by presuming too much on thy own forces. Yet such is the ordinary credulity of human *obstinacy*, that we never believe others to have fallen, untill we also fall ourselves. *Woman* was created to help *man*, but by the malice of the *devill* she is become his greatest *enemy*. There is nothing in a *woman* which doth not wound, burn, and kill. No *Hyena* to be compared to her voice: no *Basilisk* to be compared to her eyes. Ah! whoever thou art then, if thou desirest to save thy *Soul*, fly as much as thou canst the sight and conversation of *women*. They still keep their ancient and first custome, which is, to be the occasion of *banishing* man out of *Paradise*.

4. Many *excuses* are commonly alledged in this busines: Many pretenses of necessity, custome, and a good intention. Notwithstanding all this, great mischeifs often lye hid under the colour of good. Hence proceed dangerous familiarities, indiscreet & over-free discourses, light gestures, a neglect of *modesty*, frequent letters and presents from one to another, and a certain *mirth* which by little and little overcometh all *shame*, untill at length all *modesty* is lost. These things are practised by

by degrees : and he that at first did use to blush at the sight and approach of a woman now is not afraid to behold wanton looks and a naked breast ; which striking into his hart a sweet and secret *poysen*, he is undone before he perceives his own *danger*. Thus the eye of our reason first becomes *dim*, & at last is struck quite *blind*. Thus a rati-
onall Soul which was born for *heaven* is ryed to the world, forgetting both God & herself; untill at length the flames of *con-*
cupiscence deliver her up to *eternall* flames. Oh miserable men ! whose impure & mo-
mentany pleasures must have such a sad end. One would think they had all eaten of the *Sardonian hearb* : since they laugh at the same time that they are dying.

5 Ah ! foolish man ! who art void of all *wisedome* thyself & wilt not hear the coun-
sell of others ? what dost thou seek ? If pleasures : God hath prepared eternall ones for thee in *heaven*. Art thou content to enjoy the pleasures of this world, & to be excluded from those in the next ? where is thy *reason*, where is thy *wit* ? Look up to heaven, and behold all the blessed *curzens* of it. These are they who heretofore have mingled their bread with *ashes*, and their drink with *tears*. Hadst thou lived in the
same

same age with them, thou wouldst have seen them in continuall tribulation, leading an humble obscure life, alwaies weeping, alwaies constant in prayer; in a word wholly separated from all the joyes and mirth of the world; and aspiring to heaven by suffering wheels, swords, crosses, & all manner of torments. Look down into hell, to behold that desperate multitude of damned souls which are buried in eternal flames. These are they who once enjoyed the false joyes of this world, and abandoned themselves to all sort of carnall pleasures: but now they acknowledge too late the misery and dammage incurred by consenting unto them. Ruminatè well on this point, and if thou beleevest it, tremble with fear and apprehension. The pleasures and joyes of this world are past in a moment; but the torments which follow, will last for all Eternity.

6. But if thou seekest pleasure in this life, why dost thou not choose true, solid, honest, immutable pleasure, such as is found in a quiet mind, that so thou maist delight in something within thyself? Sensuall pleasure is alwaies false, effeminate, frail, entertained by wines and perfumes; and still fears to be discovered. Its ordinary ha-

bitation

oration is publick stews, taverns, and such like places, which apprehend nothing more then the Officers of Justice. Though it may have a seeming outward grace, yet in reality it is a miserable satisfaction. It is gone in a moment, no sooner begun but it perisheth. But the pleasure of the mind is a noble, peaceable, invincible, secure and lasting content: never cloyeth, nor brings repentance. It is not accompanied with shame, nor followed with sorrow; and it never forsakes those that enjoy it. If thou desirest to enjoy this, thou must first renounce all sensuall pleasures. The greatest and truest pleasure is to contemn all pleasures.

CHAP. VI.

Of Avarice: the evill effects of it. The comparison betwixt a rich man, & a poor man. The inconstancy and vanity of Riches.

Avarice hath one principall invention or deceit, which thou must of necessity understand, if thou desirest not to be cheated in it: It still hideth itself,

A Guile.

self, so that it is very rare to find one, that will acknowledge he is covetous. One man gathereth riches, that he may provide for himself and his children: another pretends he desireth riches, that he may succour the poor: a third, that he may satisfy for his sins by employing them in good works. But in the mean time, when they have got much riches together, they are so far from distributing it to the poor, that they are still greedy to heap up more and more; and whilst they are thus labouring to get more, they loose their time, and spend their whole life, for preservation of which they had such an insatiable desire to gather riches. Even as running water doth not quench the thirst of a sick man, by seeing it run by and touching it with his hand, unless he can also have it to drink: soe a covetous man is never satiated and hath never enough, because his money and treasures have no proportion to and can never fill his mind, which is the fear of Avarice. Nothing but God can fill and content the soul, because it was created for God.

2. Suppose, oh covetous man, that thou couldest possesse all that the richest of men ever possessed: suppose that fortune had for befriended thee, as to give thee as much wealth

wealth as *Salomon* : suppose that thy houses were paved with *marble* , thy chambers adorned with *gold* and *pearl* : suppose thou couldest so abound in *wealth* ; as to tread on nothing else : suppose thou hadst brought together all sort of *Statues* and excellent *pictures* , with all the inventions of art for pomp and magnificence : all this would only encrease thy *Avance* , and make thee still desire more and more. *Nature* is bounded , and content with little ; but the false opinion of things makes us to have no end in our *desires* . What art thou the better for what thou hast in thy *coffers* , and in thy *barns* , if thou countest not so much what thou hast already , as what thou desirest to have. It may be said , the whole world is wanting unto those , whose avarice the whole world is not able to content. I could wish thou wouldest consider , how much evil cometh with *riches* , how much good they destroy : thou wouldest find without doubt that saying of the *Apostle* to be true , to wit ; that *Covetousnes* is the root of all *Evils* . *Contention* , *wrangling* , *fighting* , *perjury* and *schismes* are all occasioned by *riches* . Take away *Avarice* , and there will be no strife or discord ; take away *Avarice* , and ambi-

tion will cease. Tis that which filleth the woods with *theeves*, the seas with *pirats*; cities with *tumults*; houses with *treachery*; *Tribunals* with *injustice*. So true it is, that *Vices* and *riches* seem to be inseparable.

3. Compare a little the *poor* man with the *rich*: consider the countenance of the one, and the countenance of the other. The *rich* man being alwaies full of *care* and *solicitude* for his *wealth*, discovers the inward *sadnes* of his mind by his *sullen* looks: the *poor* man on the other side fearing nothing and covering nothing, discovers a sincere inward *joy* by the *serenity* of his looks: The one enjoyes but a seeming happines in the midst of a thousand *cares* and *anxieties* of hart: the other being free from all *sorrow* and *trouble*, enjoyes a *quiet* mind. The one being still intent to gather *riches*, and sollicitous to keep them, is exposed to all the *injuries* of *fortune*; & the more he hath, the more he desires. The one esteeming himself rich in his *poverty* wisheth only what is enough; fearing nothing, because he is tyed to nothing, & possesseth nothing which can be taken from him. Thus the *poor* man enjoyeth happy *dayes* and quiet *nights*, whilst the *rich* man is alwaies troubled & disquieted

His *wind*; carries his *distemper* alwaies about him, and finds himself still environed with *thorns*. But his disease is a true *lethargy*: he is wholly insensible, & cannot awake to see his own *misery*,

4. Hear, thou miserable man, who art still tormented with insatiable *avartice*. Although thou hast many sumptuous *buildings*, although thou possessest infinite *treasures* and *heaps of money*, although the extent of thy *Possessions* reacheth to *forreign Countreyes*: yet the day will come decreed from all *Eternity*, wherein thou must leave all this, and thy life too, with a bitter & unwilling *hart*. All these things will perish and vanish away: and God send thou dost not perish too, for having *loved* them too much. Then shalt thou understand, how contemptible those things were which now thou admirest, having rendred thyself like unto those *children*, who make great esteem of meer *babes*. They are much delighted with little *pebbles*, and painted *stones* which they find upon the *shore*; and thou art ready to run mad for a little heap of *yellow earth*, and a few *glittering stones*: and this thy *folly* may cost thee very dear in the end. Tis not that I forbid thee to possesse *riches*, if God hath made

made thee *rich*: but I could wish thou hadst no ill gotten *wealth*, nothing *purchased* unjustly, by sordid gain, and too much care and sollicitude. Receive thy *riches* into thy *coffers*, but take heed of hoarding them up in thy mind: but be alwaies ready to part with them whensoever it shall please God to take them away. No man is truly *rich*, but he that thinks he doth not want *riches*. Doe not stay untill *Theeves* or *chance* shall rob thee of what thou possessest: prevent them in time, and take away from thyself (by bearing a mind *indifferent* towards all these outward things) all that others can *robb* thee of. Thou wilt then be *master* of thyself, when thy *riches* doe not master thee.

5. Learn to renounce all pompe and vanity in thy manner of living: and live not so much according to the *example* of others as according to the *law* and *modell* which hath bene left us by *Iesus Christ*. Poverty with the help of *frugality* may be changed into *riches*. Nature desires but little; that is, to have just *provision* enough against hunger, thirst and cold: and no more. What hinders but that thou maist have a *house* good enough without having it built of *marble*: and be cloathed well & decently enough without

Without having thy *apparell* made of the richest *silks*. Canst thou not quench thy *thirst*, unless thou drinkest in a *crystall cup*, that so thou maist drink and fear at the same time? Canst thou not cut thy *bread* without having the *hast* of thy knife made of *Ivory*, and beset with *pearls*? must thou needs have a *basin* of *silver* to wash thy hands in, whereas an *earthen* one would serve as well? will not a *lantorn* give sufficient light unless the work of it be all *gilded*? He is a slave to his *gold*, who thinks his *gold* can any way adorn him. How much better would it be to love true *riches*, to wit, such as make a man better, such as no *fortune* nor *death* itself can take away from us? why art thou afraid of *poverty* since thou hast a *kingdome* in thy own breast? The *kingdome* of *God* is within thee. Let it not be said then that thou seekest any other *riches*. Seek the true and *soveraign Good*, which is nothing else but *God* himself. In him is thy possession and *kingdome*. For in him is all *good*, and all *riches*. Unto whom *God* is all things, this *world* seems as nothing.

6. All that shineth, all that seemeth great in this *world*, is but pure *fainty*, a meer nothing. What dost thou wonder at

to see a man richly clad in *purple*, loaden with *gold*, and followed by a great train of *servants*? All this is but *pompe*. They are things which are shewn, but not possessed: and they passe away at the same time that they please. This is a *truth* which is learnt not soe much in the *schools* of *Philosophers*, not so much from the *crosse* of *Iesus Christ*, or from the *eternall* *wisedome* of *God*; as from the *world* it self, and those who are enslaved in the *vanities* of it. Doe but hear how *Aman*, the most rich, the most powerfull, the most favoured of his *Prince* amongst all the men of his time: doe but hear how he speaks unto his friends, having assembled them together. *I esteem*. (says he) *all that I possesse as nothing as long as I am forced to see Mardocheus sitting before the Kings door*. Oh folly! oh blindnes! I have often read and heard, that all the things of this *world* are nothing if compared unto those *riches*, which are purchased by *Vertue*, and last for all *Eternity*: but when I consider they were esteemed as nothing by such a *wicked* man, methinks we should esteem them les then nothing. Wherefore unles thou canst contemn the things of this *world*, thou dost nothing. Begin then to contemn something in thy self,

self, and contemn it because it is something. It concerns thee to bridle thy covetousnes; that so thou maist accustom thyself to the love of poverty, and learn to esteem things in as much as thou hast need of them. Thou wilt easily contemn all things, if thou dost accustom thyself to think alwaies of Death.

CHAP. V. P.

Of Anger. The character of an angry man. The causes, effects, and remedies of Anger.

NO Anger is just and lawfull, unless it be when we are angry against Anger itself. It is a cruell monster, an outrageous and turbulent passion, which if once it gets the upper hand in a mans hart, it scarce leaves any sign or figure of man in him. Anger is a short madnes, and makes a man out of himself; thirsting after arms, blood, and slaughter: forgetting all honour, civility, and friendship: seeking at any weapon or occasion to doe others mischief: like unto some great Raine which breaks itself into many pieces upon that which

which it *overwhelmeth*. Nothing is more hideous to behold then an *angry* man: his eyes seem to burn and sparkle with *rage*, his veins swell, his hair stands upright, his lips tremble, his teeth chatter, his mouth foams, his voice breaks forth with a harsh and raging *Tone*. No *passion* puts a man into such disorder. It renders the face dreadfull, contracteth the forehead, makes the head shake, the feet stumble, the hands tremble, and the whole body is put into strange motions. Adde his threatening gestures, the clapping of his hands, his striking the ground with his feet, knocking his breast, pulling his hair, tearing his garments, &c his blood rising in every part. Now guesse in what condition his mind is within, since his outward motions are so extravagant. As the Poets describe the infernall monsters all in flames, environed with serpents, and howling with a most hideous noise; such is the picture of an angry man, when he is in his bloody fury, and rageth with a brutish cruelty. Other vices may be hidden or disguised: *Anger* alwaies discovers it self, appears in the face, and like fire catcheth and layes hold of all things: and the more thou strivest to hide it, the more it rageth. He that is transported

transported with *anger*, seems incapable of all moderation.

2. Other *vices* have their certain limits, but *Anger* is boundless, and reacheth all things: we are *angry* sometimes against heaven itself. Hence proceed soe many *blasphemies*, soe many *murmurings* against God; hence it is that the wicked and *libertin* raise so many *questions* and *disputes* concerning his divine providence. And we are not only *angry* with those, whom we think to have already wronged us, but we are also troubled with the thought of future *injuries*; so that if we apprehend (though perhaps it is but our *fancy*) that such a party will doe us wrong, we are moved to be *angry* with him, as much as if he had already done it: soe apt is our *nature* to invent new matter of *sin*. It happens also very often, that we are *angry*, and yet we know not with whom: and if we meet with no body else to exercise our *rage* upon, we are *angry* with ourselves. But that thou maist know, that this *passion* is not alwaies occasioned by *injuries*, we are *angry* sometimes with things, which can no way offend us, much les doe us any wrong. Soe, many times, we tear our garments, throw down our plate, break
our

out quills, teat our paper, when we doe not find them proper to our use. Soe many times, we fall into passion for a cup thrown down, for our table not well covered, for our servant not making hast enough, for a stool or chair moved with noise; and many such little things, which can neither deserve nor feel our anger. Soe, sometimes a stubborn and headstrong horse, a barking dog, the noise of birds, the importunity of flies, or the biting of fleas rouse up our anger, and make us impatient. Consider thy own folly, in revenging thyself upon irrational creatures and things without life, whereas it were more fit those things should be permitted to punish and correct thy folly.

3. If we look upon the dammage and evill effects of Anger, there is no plague imaginable that hath done more mischeif to human-kind. We shall find that all the murders, slaughter, destruction of Towns and whole Countreyes have bine all occasioned by this. We shall find that anger hath bine the cause of all those great heaps of dead bodyes, and rivers coloured with blood. Behold the ruines of many noble cities; Anger pulled them down, and hath laid some of them soe desolate that tis scarce

scarce known where they stood. Behold vast deserts not inhabited by men; *Anger* hath depopulated them. Behold so many houses consumed with fire, so many fountains maliciously poysoned, so many families quite extinguished: *Anger* hath bin the cause of all these mischiefs. A man might term the world a society of *beasts* rather then of *men*, were it not that *beasts* agree amongst themselves, whilst men are continually tearing in pieces one another. Adde, that the passion of *Anger* makes a man loose the likenes of *God*, whose works are alwaies full of peace: it blindeth our mind so as we cannot see the truth, nor follow the advice of friends: it troubles and perverts all the faculties of our *Soul*, and yet whilst it discomposeth the whole man, we scarce beleieve there is any thing in it unbeseeming a man: such is the common opinion of the world, that they think it a brave thing to be angry. But it is now time to speak of the remedies whereby this inordinate passion, if it cannot be quite extinguished, may at last be made subject unto reason, and brought to a kind of moderation.

4. Above all things the best remedy is, presently to contemn the first provocation

to anger, and to resist it in the beginning: For if it once begin to carry us out of the right way of *vertue*, it will be a hard matter to return again into it. It will then doe what it pleaseth, and not what thou hast a mind to permit. When an *Enemy* is once entred within the gates of a *Town*, he doth not stand to capitulate with his *Captives*. For it is much easier not to admit & consent unto what is bad, then to moderate it when once admitted. The upper regions of the *ayr* which are nighest to the *stars* are neither darkned with *clouds*, nor troubled with *tempests*, but free from all *tumult*: tis the lower regions that are subject to *thunders*. Even soe a high and generous mind, being alwaies in a quiet station, is above all those things which occasion anger, refraineth all passionate motions, and gives little liberty to his *tongue*: for he knoweth that anger doth not take away the evill, but makes it greater. As *birds*, thinking to shake of the *brid-lime*, which hath touched them, entangle all their *feathers* in it: so all *impatience* doth but augment our torment. Anger doth us more hurt then the *injury*. He that is angry, thinks he is contemned by another; but he that hath a right esteem of himself doth not seek *revenge*, because he is

he is insensible to injuries. To seek revenge is to confesse our grief and sufferance. Tis no sign of a generous mind, to seek to bite one that hath bite us.

5. When thou hearest any one speak ill of thee, presently think not what he sayes, but what thou art to answer according to vertue. Let not the malice of another have so much power over thee, as to disturb thy inward peace. God, who is all powerfull, suffereth so many wicked men: and thou who art worse then all the rest canst not bear with one. Tis a foolish thing not to correct thy own malice, which is in thy power, & yet to think to correct the malice of others, which is not in thy power. If thou art guilty of so many sins, whatsoever thou sufferest is nothing in comparison to hell which thou deservest. Who art thou, that nothing must be said to offend thy ears? he that doth an injury to another offends himself, because he sinneth. But what is it that hath hapned unto thee? Even that which God had decreed from all Eternity for the good of thy Soule. Hear what God sayes to thee. *If you forgive others I will also forgive you.* If this word doth not awake thee, thou dost not sleep, but art dead. Thou must forgive others, to obtain

pardon for thy own faults.

6. We must endeavor to put all *suspitions* out of our mind: they are often the cause of much *anger*. Such a man did not salute me civilly, another broke off his discourse with me abruptly, a third did not look well upon me. Thus we seldome want arguments, reasons and conjectures for *suspition*, being alwaies too credulous to evill. Commonly the greatest part of the *injury* proceeds from our misconstruing of things. Wherefore *simplicity*, and a favorable interpretation of all things is very necessary. Plead the cause of the absent party against thyself, and ever suspect that *passion*, which makes thee still apt to believe, what thou art afraid to hear; and which puts thee into *anger*, before thou hast time to judge of the matter. We must alwaies take time; for truth is seldome otherwise discovered. If thou wert to judge some small mony-busines, thou wouldst determine nothing in the case without witnesses; and yet thou hast no scruple to condemn thy friend, without hearing him speak. Tis not the part of a wise man presently to give credit to every report. Many tell *untruiths*, with intention to deceive: many again, because they have bine deceived

ceived themselves by such reports. He that sayes a thing in secret, does in a manner not speak it. But what is more unjust, then to believe in *secret*, and to be angry in *publick*? In fine, it is good not to see all, and not to hear all things. For he cannot be said to have suffered any *wrong*, who is ignorant of the *injury* done him.

7. When thou knowest that others speak ill of thee, ask thy own *conscience* if thou hast never spoken ill of them. Then think with thyself, of how many severall persons thou dayly speakest. By this means, if thou often consultest thy own *conscience*, thou wilt be more moderate in regard of thy neighbour. For how canst thou exclaim so much against the *debauchery* of others, since thou hast spent thy youth in the same disorders. Why art thou so subject to blame others for lying, being thyself guilty of *perjury*? why dost thou rayl so much against the *perfidiousnes* of men, since thou thyself hast so often broken thy word and deceived others? why art thou so forward to correct others, and yet canst not endure to be corrected thyself. Think with thyself not only what thou *suffereest*, but also what thou hast given others to *suffer*. All that thou reprehendest in others, thou wilt find

the same in thy own brest. We are all bad enough, and therefore we must pardon those faults which are common to all. And though thou hast not as yet committed the same fault, yet thou maist doe it hereafter. *He that stands, let him take heed he doth not fall.*

3. What wonder is it, that an enemy should doe thee hurt, that a friend should give thee offence, that thy children doe amisse, that thy servants commit a fault? These things are alwaies as common in the world, as roses in the spring, as fruits in summer. As it is impossible for a man to walk up and down a great Town, and not to get a fall sometimes, to be stopped, to be spotted with dirt; soe many troubles, many wranglings, many impediments often occur in the various course of a mans life. Why dost thou wonder then & art troubled to see a wicked man doe thee an injury? It is but what was to be expected from him. But if thou art good thyself, doe alwaies good unto thy neighbour, and strive to make others also good by thy example. Tis not thy revenge, but thy patience and good deeds that must make them soe: at least by this means, if thou canst not make them good, thou will make them

courteous,

Courteous, and civill : if thou canst effect neither, yet without doubt thou wilt make thyself much better by it. Such a man perhaps speaks ill of thee, and is much incensed against thee. Wilt thou know what thou art to doe in this case? Say to thyself: I cannot believe it. If he hath said any hurt of me, he did it by mistake, his zeal was good, and his intention not bad perhaps : either he said it for my good, or I have given him some *occasion* to speak so of me. We cannot properly call it an *injury*, when we only suffer what we have done unto others. I am truly guilty of such a *fault*, and tis but just I should be *taxed* with it. But perhaps I suffer unjustly, and am blamed without reason. What then? I will imitate my Saviour *Jesus Christ*, and I will say with the *Royall Prophet* : *I was dumb, and did not open my mouth, because thou didst it.* The evill words & evill deeds of others; although they are bad in themselves, will doe thee no harm, unless thou makest bad use of them. They are good or bad in our regard, according to the use we make of them.

9. What is the *cause* of all offense? *opinion*. Take away the *opinion* of harm; that is, doe not think thyself hurt, & nothing

will hurt thee. There is nothing which can touch, reach, or enter into thy mind: nothing can move it but thy own judgments: it is that which makes things seem insupportable when they happen. Nothing can hurt thee, unless thou hurtest thyself. But thou wilt say perhaps, he is a wicked man that persecutes me. Stay a little and he will suffer that punishment from others, which he hath deserved from thee; and he hath already begun his own punishment, because he hath sinned. But he hath wit and knowledge enough; why then doth he not mend his faults? True: and thou who dost not want the light of reason, why dost thou not correct thy impatience? The sins of others are still before thy eyes, but thou canst not see thy own imperfections. But hear me a little, whosoever thou art, who delightest in revenge; I will suppose that God had given thee free power to revenge sin; but with this condition, that thou art to begin with punishing the greatest offenders. Let the injuries be punished in order. The greatest enemy thou hast is thy own anger, it is that which hath done thee most hurt; begin then thy revenge in punishing that. Thou hast no need to seek enemies abroad, having still soe great an

advers.

To Heaven.

78

Adversary in thy own bosome. *Plato* being once angry with his *servant*, and having lifted up his hand to strike him, stopped saying; *I would strike thee, if I were not angry.* Thus he thought it better to punish his own *anger* rather than his *servant*; esteeming it more reasonable to punish the *master* that was *angry*, then the *servant* that was *negligent*. The greater is our rank and condition, soe much the more *generous* we should be in suppressing our *Anger*.

10. *Judges* and such as bear *Authority* to govern others, may be obliged sometimes to shew themselves *angry*, and to make others suffer the effects of their *anger*; yet soe that nothing be done against reason and justice in the case. *Offenders* against the law must be punished, but without *anger*. If a *vertuous* man were alwaies to be *angry* when he sees others doe ill, he might passe all his whole life in *Anger*. For he will scarce find a moment, wherein he may not see something which is not good. He shall never have done, if he resolves to be *angry* as often as he sees occasion to be soe. He that is of a mild & sweet nature will have the same *compassion* of those who commit offences, as a *Physitian* hath of *feverish*

frantick persons. As thou art not moved to *impatience* against the heats and colds, which are caused by the severall *seasons* of the year; soe also it doth not become thee to be *angry* against wicked men for the injuries they doe thee, because it is their nature to doe soe. They are like *sick* persons, who are alwaies *intemperate*, and cannot be ruled, and therefore we must pardon them. We revenge ourselves sufficiently upon one that speaks ill of us, by seeking no *revenge* at all. Thy *enemies* intention is to make thee grieve and suffer; But if thou takest it patiently and grieveest not, the *greif* and suffering will fall upon him, when he sees he hath bine frustrated of his hope to see thee suffer by his *contumelies*: Soe that the fruit (as we may say) of an *injury* depends on the feeling and *impatience* of him that suffers it. When thou shewest thyself *angry* against injurious words, thou seemest to own them; but if thou neglectest & contemnest them, they will vanish away of themselves. But thou wilt say perhaps, it is a great disgrace to be contemned, and not to seek to defend our *honour*. Say rather, it is a shamefull thing to be afraid of contempt; for he that feareth this, commonly deserves to be
be

be contemned. A wise man doth not regard what the world esteems a disgrace: nothing in his opinion can bring disgrace, but *Sin*. If such a person contemns me, let him look to it: as for my part, I shall take care not to doe or say any thing which may deserve *contempt*. Doth he hate me? let him look to that also. As for my part, I shall endeavor to carry myself peaceably and lovingly towards all. Thus the *invincible* patience of a *vertuous* man wearyes and triumphs over the *malice* of the wicked; and in this he imitates *God*, who pardoneth all things, endureth all things and still surpasseth our *wickednes* with his continuall *benefits*. Tis a more generous action, not to take notice of an *injury*, then to pardon it.

CHAP. VIII.

*Of Envy; and Sloth. The description
of both Vices: and Remedyes
against them.*

ENVY, which may be termed its own
Hangman, first rageth against itself,
before it attacketh the prosperity of others.
The punishment of other *vices* commonly
follows them, but the punishment of *Envy*
seems to goe before it. For the *envious* man
makes his own torment of the felicity of
others, and waxeth lean by seeing his
neighbour in a good case. He that is trou-
bled with this vice, sinneth and is punish-
ed at the same time. Other *vices* are con-
trary to some particular *vertue*, but this is
an enemy to all that is good, and perva-
teth the whole order of *nature*. It is oppo-
site unto the divine *Goodnes*, whose nature
it is to communicate all its *perfections*: it
is opposite to the state of the *Blessed* in
heaven, who rejoyce at the *felicity* of
others asmuch as for their own: it is oppo-
site unto *Christian charity*, which rejoyceth
for the prosperity of her enemies: it is op-
posite

posite in fine to the law of Nature, which commandeth us to wish the same prosperity unto others as to ourselves. As the Eye which is infected with a certain inflammation, which Physicians call *Ophthalmia*, cannot endure the sight of any thing that shines; soe the envious man is tormented with beholding the vertue and credit of others. Envy is called in Latin *Invidia*, because it seeth too much the happines of others.

2. The devills envy men, but doe not envy one another: and yet thou who art a man, enviest other men, in which thou art worse then a Devill. Tis a sign of a weak mind, and that thou condemnest thyself in thy own judgment: for thou wouldest never envy others, unless thou didst think them better then thyself, and above thee in some things. Dost thou desire not to give way to this passion? Contemn all the fading and inconstant things of this world, and fixe thy love on eternall riches. The love of Eternity killeth all envy. He that aspires unto eternall happines, cannot envy others for enjoying temporall felicity. What Prince did ever envy the low condition of some mechanic Artist? A mind that is employed in the

contemplation of *higher* things, cannot descend unto these *vile* offices. Is it not enough to be troubled with our own *miseries*, which are very many, but we must also torment ourselves by *envying* the good of others? Thou wilt never be *happy*, as long as thou *enuyest* those that are *happier* then thyself. Dost thou think, that that *felicity* which thou *enuyest*, in others, can be taken away from them and conferred upon thee? I will suppose thy *neighbour* is rich, learned, and placed in some eminent *dignity*: Thou maist make all these advantages thine, by *loving* him. He that loveth to see others happy, is happy himself: he that loveth to see others rich, is rich himself.

3. I joyn *Sloth* unto *Envy*, because they are both a kind of *sadnes*: the one is *Sad* for anothers good, the other for his own. Both are found in *weak-minded* persons: for as the *scripture* sayes: *Envy killeth the little one*; and *sloth* is the vice of a drooping mind, which is weary with the labour of *spirituall* exercises; and being frightened with the greatnes and difficulty of them cannot resolve to undertake any thing worthy of a man. The *sluggard* will and will not: he is ever various and inconsistent,

stant, a burden to himself, troublesome to others, and by his continuall wearisomenes working his own torment. He is like unto a *Top* that children play withal, which turneth round, but doth not advance; & though it is in continuall motion by force of the *lash* wick keeps it up, yet for al this it may be said to stand stil in the same place. The *slothfull* man seems to have a will to doe good, but still he does nothing for all this. All his *actions* are faint and like tepid *water* provoking to vomit they disgust both *God* and men. Tis in vain therefore for thee to hope *salvation*, unless thou first shakest of all *sloth*, and resolvest with a firm courage to use a force over thyself to practise *vertue*. As a *bird* is made to fly, so *man* is born to labour: and although *God* had imposed upon us no obligation to labour, yet methinks the world gives us care and trouble enough. How much pains doe some men take, to purchase *riches*? What doe not others suffer, to obtain some *honourable* employment? We buy our *sins* very dear. But if thou takest so much pains for *temporall* & fading *riches*, why dost thou not use the same diligence to purchase *eternal felicity*? Ah! thou hast reason to be ashamed of thy negligence

gence and *foth* in a matter of so much consequence, The labour is but *short*, the reward will be *eternall*. There is nothing so hard and difficile, which human industry with the help of Gods grace cannot overcome. Take a good courage to begin, and all those *monsters* of difficulties will soon disappear. Whatsoever the mind hath resolved to doe, it will at length bring it about. Doe what thou canst, and in time thou wilt be able to doe all things. God helpeth us in all our *actions*.

CHAP. IX.

Of Pride, Ambition, and vain Glory. The Character of a proud man. The vanity and danger of Honours and dignities. The evill effects of Pride, and Remedies against it.

1. **P**Ride, ambition, and vainglory are neighbouring sins, of the same kindred and race; out of which as out of an *Ocean* of evils all mischief floweth. For when a man hath proposed unto himself his own excellency for his *Soveraign* good, he directeth all his *actions* unto that end;

c 5 rem

contemning all the service which is due
to God, and neglecting all respect which
is due unto men. And if he finds there is
no other way to become great but by com-
mitting great crimes, he makes no scruple
to make use of that means to purchase
glory: employing all manner of craft, ru-
ining his neighbour, and plotting the
death of others to arrive unto that place
and dignity which his *ambition* aims at.
The proud man hated of God, and intol-
erable amongst men, employeth all his wit
and industry to purchase the applause of
the world. He still thinks himself worthy
of some greater honour, and takes much
complacence in this thought. He rashly
undertaketh more then he can doe, involves
himself into much business, boastes
of himself with much impudence, and con-
temneth all other men. He cunningly
feigns himself humble, that soe he may be
les suspected of *ambition*. When he misseth
of his aim or fals from his hopes, he com-
plaineth without end, raiseth quarrels &
hatred amongst his neighbours. He is fierce
and churlish to his *inferiours*, but no man
is a greater flatterer of his *Superiours*, or
more slavishly obsequious to those who
are above him. If he is endued with any

good *qualities*, he doth not refer the cheif glory of them to the true *Author* which is *God*, but to himself. He much affecteth to be seen, and taken notice of in all things; and giveth his judgment of high matters which are above his capacity, with as much boldnes, as if he knew them by his own experience. He *inquireth* with much *Curiosity* into other mens actions, judgeth of them with much rashnes, condemns them with much *Severity*; exaggerates their *faults*, diminisheth their *praise*. In his speech and gate he alwaies discovers a certain *Pride*, and contempt of others. He hates to be corrected, refuseth all *Counsell*, and never bearkneth to *advice*. He thinks he hath those *Virtues* which he hath not; and those which he hath, he imagines them to be much greater then they are. He is very *angry*, and cares not to commit any *sin*, if he sees that he is not preferred before others, or is any way neglected. His *hart* is in a continuall perplexity: because he sees that those *honours* which he aspires unto, depend on other mens disposing. *Pride* is the source of all *sin*.

2. If thou art wise, weigh in the *balance* of consideration all that this world can afford

afford thee, against the least part of eternall felicity; and compare unto it whole Kingdomes, Empires, and the whole world: the least share of this eternall blisse will weigh down all the whole world with all its pompe, and riches; and all will seem but as a leaf, that is carried away with a blast of wind. Raise up thy mind then to think of Eternity, & render thyself worthy of heaven, for which thou art created. Shake of all those proud thoughts of thy own excellency, and labour for virtue which is the only thing that can make thee truly great. If a King or an Emperour had adopted thee for his son, how proud wouldest thou be of the honour? But now considering thou art the adopted son of God and redeemed with the blood of christ, why dost thou forget thy own Origine? why dost thou meddle with earthly and abject things, which are altogether unworthy of thy noble birth? God calleth thee to the kingdome of Heaven, to an eternal possession, an everlasting inheritance. Take good courage then in considering this promise of thy heavenly masters: boast as much as thou wilt of being descended from so noble a Father, compose thy life and manners according to the pattern of his Son.

perfections. This is the way that leads to true glory.

3. What are *Scepters*, what are *Crowns*? Painted fetters, a glittering misery, which if men understood aright they would not fight & make war for their *Thrones*: there would be more kingdoms, then *Kings* to govern them. A great fortune is a great slavery. Those men, whom the common people esteems happy, doe not think soe of themselves For their *felicity* is a troublesome *felicity*, in regard it renders them burdensome to the people. Then they begin to praise a quiet *solitude*, and a low *fortune*: which who enjoys, enjoys his *liberty*. Then they begin to hate those *dignities*, which before they had soe much admired. Then they begin with fear and astonishment to exclaim like *Philosophers* against the vanity of the world. Then they begin to fear *death*, and the dreadful *Judgment of God*, before which when they are brought to appear, all their *dignities*, all their *honours* purchased with so much labour sweat and blood will avail them just nothing. Live therefore after such a manner that thou maist appear securely before this *Tribunall*. He that now humbles himself in this life, shall be exalted in the next.

4. Thou

4. Thou art very *unwise*, if thou thinkest to live in quiet and security, when thou hast obtained some great *dignity*. That which thou canst not find in a *low* state, will not be found in a *higher* condition. The higher thou art, the more will thy crimes appear. He cannot be hid, that stands in a *high* place. If thou hast enjoyed any *tranquillity* in thy former life, all is now lost. Henceforth thou wilt be able to doe nothing without being *noted*, and thou canst not dispose of one day according to thy own private will. The fall is alwaies great from high places. Tis in vain for thee to seek rest in a state, wherein all men find danger and labour, and some find a miserable end. The tables of *Princes* and great men are not secure. *Poison* is often drunk in pretious cups. How many *Kings* have tainted their *Thrones* with their own blood? Tis *supper* standing in a high station; where all things are in continual danger of a *precipice*. Tis more secure walking upon plain ground. He that is admired and applauded by many, is also *envyed* by as many others. How many *shares*, how many *treacheries* wait upon great men? how all things are unsafe, all things to be suspected about them? They cannot

cannot trust their own servants, their own friends, their own children, their own Relations. But he that lives in a low condition is secure from all attempts: no conspiracies enter into his house. He that lives in obscurity, lives securely. He feareth no man, because no man fears him.

5. If thou didst see a horse or a dog pretend a Superiority or preeminence amongst other horses or dogs of the same kind, couldst thou forbear laughing at it? And yet thou better deservest to be laughed at, if thou thinkest thyself greater then others, because thou hast more wealth and power then they have. Why art thou proud, dust and ashes? No man should boast or be proud of things which are not his own. What good or perfection hast thou of thy own, if thou hast received all things from the hand of God? nothing is thine but thy sins. If then thou hast received all things, render thanks and glory unto him, who hath bestowed them on thee. Shall we prefer one horse before another, because he hath more hay and oats before him, because he hath a gilt bridle, a rich saddle, embroidered trappings? No sure: but he that runs best, is the best horse. Soe a man, unless he be a fool, will not seek to derive his glory from

from things, that are without him & not properly his own. But thou wilt say perhaps: I am a better man, I am more noble than some others. If thou sayest this, thou art unworthy of all honours because no man justly deserves to be honoured, but he that is vertuous, and contemns all honour and glory. True nobility is never proud, and he that is above others in dignity, is also above them in modesty. The chief glory of great men is, when they humble themselves most.

6. Consider the weaknes of thy condition; measure thy body, and thou wilt find many things whereof thou oughtest to be ashamed, but nothing whereof to be proud. Doe not contemn the opinion of Philosophers, and Mathematicians: it is true what they teach, that the whole earth is but a point compared to the vast extent of the heavenly spheres. What madness, what folly then, to divide this point into soe many kingdoms, so many Governments. No man can be great in a little space. This earth, which thou treadest on now with so much pride, will cover thee ere long; and all that thou wilt possesse of it will be but just soe much as will cover thy cold body. Goe now, and build great and immortall pal-

Lices

laces upon this nothing. Goe, and exercise thy fury, and insolency upon it. Goe and increase here thy *avarice*; extend thy *ambition*, gather *armies*, and make war against thy neighbors. When thou hast bine mad and *frantick* long enough, thou wilt see & acknowledge at last the *vanity* and deceit of all these *Titles* and honours. All that shineth in this world is but *glasse*: it breaks at the same time that it casteth a *lustre*. Great trees are many years in growing, but are cut down in one hour.

7. If thou canst be content to live *private*, thou hast cut of a great inticement to *pride*. No man lives in state and pompe to please his own eyes, or the eyes of a few of his familiar friends; but the reason of his living with great *spendor* is, to be noted by the world. Who would put on *purple*, if he thought he should be seen by no man? who cares, when he eats in private, to have his meat served in *gold* and *silver*? who would expose his gallant *Tapestries*, and other rich *moveables* under the shadow of an old tree, where none but himself should look upon them? *Ambition* desires to be seen as on a *Theater*, and never strives to make a greater shew, then when commended and applauded. If the *see* hath
made

made her honey, if the horse hath run well, if the Tree hath born good fruit, they seek nothing else: but man still desires praise, to be taken notice of, and to hear men cry, *There he is: that is He.* But if thou considerest well, who they are, by whom thou desirest to be praised, thou wilt not find it such a hard matter to contemn the applause of the *Vulgar* and common sort. The multitude is a vain and changeable rabble, whom thou thyself often callest mad; and who every moment accuse themselves of their own folly, by disapproving and recalling so often what they had done & said not long before. The life as well of him that praiseth, as of him that is praised, is short: and these praises too are only given a man in a small corner of the world, which is all but a point: and there too all doe not agree to it, nor perhaps doth he that is praised beleieve all that is said of him. But it is a brave thing to be spoken of in future ages, and to be praised by those whom thou never sawest, nor never shalt see. Why dost thou not grieve also, for not having bine praised and commended by those who lived before thou wert born? But suppose that those who shall praise thee after thy death were immorall, and also

also that thy *memory* should last for ever : what will this avail thee being *dead* ? and what does it avail thee being yet *alive* to hear thou art praised ? Thou art often praised where thou art not *present* , and at the same time thou art troubled or tormented where thou art. The *price* of every thing is in the thing itself ; and it is not made *better* , by being commended ; nor *worse* , if not praised. Can we say that the *Sun* looseth any thing of his *light* , if no man looks upon it , or admires it ? Can a *fig* loose its sweetness , a *flower* its beauty , a *jewell* its lustre , because they are not commended ? It is a great argument of a noble *Soul* and one that knows it hath its *origine* from above , to contemn the praises of men and to find content in itself. Thou lookest all praise , if thou desirest it : for what is there in thee , which deserveth praise ? how great is thy frailty , how great thy misery : how great is the incertitude of thy *salvation* ? Thou art an unprofitable *servant* to God , although thou didst doe all , which thou art obliged to doe. But with what face wilt thou dare to say that thou hast done all thou wert obliged to doe. Take heed therefore thou art not said to be that *without* , which thou art not *within* :

Within: and take heed thou art not praised by others for what thy own conscience tells thee thou art to blame in. Render unto God what thou hast received from him; to wit thy *Being*, life, and understanding; & then what will be left thee but thy sins. Since therefore thou art *nothing*, thou canst not boast of this *nothing*. Thou wilt then begin to be *something*, when thou shalt acknowledge thyself to be *nothing*.

C H A P. X.

Of moderating our outward Senses. How we must treat our Body: and how to govern our Eyes. Of the vanity of Apparell.

1. **O**bserve well this commendable form of *life*; that is, to allow unto thy *Body* those things only which are necessary to preserve it in *health*. Thou must use it hardly, that it may not rebell against the *Soul*: for the *body* is to obey the *spirit*, and not the *spirit* to obey the *body*. Eat to satisfy *hunger*, and drink to satisfy *thirst*; let thy garments be such as to keep out the cold, thy house such as to defend thee against

against the injuries of the *Weather*. As for other things, which have bine invented for vain ornament and pompe, be afraid to use them; for they are like so many *snare*s to catch thee in. He easily contemneth all that is *honest*, who is too sollicitous for his *body* and loueth it too much. Thou art *born* to greater things, and not to make thy *Soul* a slave unto thy *body*; upon which thou must look as the *prison* of thy mind, & the *fetters* of thy liberty. The just and wise man hath a care of his *body*, not for the love he bears unto it, but because he cannot live without it. The *body* is the instrument of the *Soul*: and we should esteem that *Artist* but a bad *work-man*, who instead of working his *Art* should spend all his time in looking after the *Tools* of his *Trade*. Tis the sign of a *dull spirit*, to be busied and employed in nothing but what concerns the *Body*.

2. In regard that *Death* commonly enters into the *Soul* through the windows of our *Senses*, let it be thy care to change their *sensuall* into a *spirituall* life; and to withdraw them by degrees from too much application to *externall Objects*, least they should be engaged too far in them, and consent to *unlawfull pleasures*. The *Senses* are

are to obey, and not to command. And in the first place thou oughtest to be carefull to contain thy eyes : for the eyes being of a quick nature , and suddenly catching the severall species of things , are apt to convey all these images first to the fancy or imaginative part , and next to the understanding; where by moving the Appetite they often prove the cause of many sins, if we have not a great care to prevent it. And if unto this guard and custody of thy Eyes thou canst also joyn a purity of intention in thy Interiour , thou wilt find God in all things; and when thou hast once learnt to adore God in his creatures , thou wilt easily be able to raise up thy mind from contemplating the Creatures to contemplate the majesty of God himself. Beware of casting thy eyes on a Woman that paints and dresses herself to please men: she is the true picture of Incontinency : and thou art in danger to perish, in looking on her. Be not curious in going to Comedies , Balls , dances , and such like Recreations : For such things distract the mind , fill it with vain imaginations, and hinder it from raising itself to heavenly Meditations Where the eyes wander, the affections and heart also wander.

3. Hearing is the Sense of Learning.
C 1 through

through which the knowledge of Truth and Wisdome enters into the understanding. Thou must therefore be very prudent in governing thy *hearing*, least thy *ears* should admit falsehood in *lieu* of Truth, folly instead of wisdome. Shut thy *ears* against all detraction, calumnies, backbitings, idle rumors, and unprofitable discourses: in a word, against all that doth not conduce in some manner to the good of thy *Soul*. For as one that hath heard good *Musick*, still retains the sweetness of it in his *ears*, even after he is retired from the place where he heard it; so euill *speech*, although it doth not alwaies hurt just when we hear it, yet often-time, it sticks for a long while in our *memory*, and our mind often ruminates upon it. By how much the more seldome thou hearkenest unto *men*, so much the oftner shalt thou perceive *God* speaking interiorly unto thy *Soul*. The use of sweet *perfumes* is the mark of effeminate persons, and such as have a bad name. Wherefore I counsell thee to reject this sort of *vanity*, and to render thy life exemplar by the sweet odour and perfume of thy *Vertues*. As for thy *Tast*, thou maist if thou wilt mortify it by *abstinence* and sobriety: but as for the
 sense.

sense of *Touching*, it is to be overcome by using *hair-cloaths*, disciplines, and such other like *austerities*. It is better to afflict thy *body* in this world and by that means to save it; then to damn it and thy *Soul* too by consenting to all sort of unlawfull pleasures.

4. Whereas we may sometimes judge of the *inward* state of the *Soul* by the *outward* habit and dresse of the *body*, have thou a speciall care to banish all *outward* marks in thy apparell of a *corrupt* mind. Those who were esteemed the wise men amongst the antient *Heathens*, would have an honest man to live so, as not to move a *finger* without some reason for it. I doe not exact from thee such a *strict* behaviour: but I could wish thou didst observe it, & I mention this, because I would have thee abstain from all *dissolute* laughter, *scurrilous* discourse, too much freedome, *uncivill* gestures, and all other *rude* behaviour: that so thou maist have nothing in thy carriage, which may give offence unto others: either by the undecency of thy cloaths, stern looks, unbeseeming gestures, contempt of others, shewing a dislike of their company, or any thing else which may give them a horror and aversion from

thy person. Remember also, that many things may be done with *honesty*, which are not *honest* to be seen.

5. Man was created *naked*, and was not ashamed of his nakednes, because he had no knowledge of it. But after he had *sinned*, and cast of the robes of *Innocency*, which untill then was a sufficient mantle, outward garments became afterwards necessary to hide his *shame*. And yet such is the *pride* and vanity of men, that what was at first enjoyed as a kind of *punishment*, is now esteemed a *prerogative* of dignity. We now seek *cloaths*, not so much to cover as to adorn our *bodies*, and to please the sight of others. The quality of *cloaths* often discovers the *inclinations* of the mind: and to be over curious in dressing and composing ourselves before a *looking-glasse* shews an effeminate nature. Thou wilt soon be ashamed of these outward ornaments, if thou considerest what they cover. He that is *rich* with the ornaments of *vertue* doth not need these outward ornaments of the *body*. Vertue makes the best shew; when it appears without *disguise*; whatsoever we adde to it to make it seem greater, is still lesse then *vertue* itself. Tis a meer vanity and mistake,

stake, to make a fair shew without by being richly clad, and within to cover nothing but Vice. Men wilfully load themselves with chains, but because they are of gold, they doe not apprehend the infamy of Servitude. Some again are not content to be fettered with gold, but they will also pierce their very flesh with it; rowit, when they bore their ears to hang gold rings and pendants in them, which are worth sometimes the revenue of their whole Estate; making that which was once a name of punishment, now to become a term of ambition. Many again spend much time with their comb and a looking-glasse, and are more solicitous for the neatnes of their hair, then for the salvation of their Soul. Such is the force of foolish opinion amongst wordly people, that they think themselves much adorned with those things, which they ought rather to throw away & tread under feet. Let thy cloathis therefore be without Vanity, and made not for pompe, but necessity: keep a decent medium, not too uncomely, but fitted to thy state and condition. Although thou wert all drest with gold and precious stones, yet without Christ and the ornaments of his grace thou art

art still deformed and ugly in the sight of God. These are the ornaments which are lasting, which cover and adorn not a dying body, but the *soul* which is immortal. It is a meer folly to cover a dunghill with gold.

CHAP. XI.

Of the Tongue: the importance and difficulty of governing it. What is to be observed, and what to be avoided in speech: and lastly how to endure the evill tongues of others.

1. **T**He government of our Tongue is a thing of as great importance, as the preservation of the apple of our eye; because life and death are both in the power of the Tongue. He that is not able to rule his Tongue is compared to an open Town without Walls: notwithstanding it cannot be tamed without a speciall grace of God. Men have found a way to tame Bears, Lyons and Bulls; and yet no man can tame his own Tongue. Our nature is so subject to prattling, that we presently desire to utter whatsoever comes into our mind.

The
tongue

Tongue is so neer unto the *brain*, and the *mouth* so neer unto the *phancy*, that what the *fancy* representeth, is presently formed into words. Nature hath taught thee, how necessary it is to guard thy *Tongue* well, since it hath walled it in with a double fortification of *Teeth* and *lips*. But as the sweet smell of a pretious *oyntment* is soon dissipated if the box that keeps it be left unshut, so the vigour of the *Soul* is easily weakned through an open mouth; that is, by too much talking. He cannot be truly said to attend unto himself, who doth not attend to rule his *Tongue*.

2. Be ever wary in thy discourse, and moderate that unbridled *custome* (which most men are subject to) of speaking without any consideration all that comes into their *fancy*. Fly all dissimulation, & still declare thy mind openly without all reserved meanings. God hath given thee the faculty of speaking, that thou shouldest use it to expresse things truly and sincerely as they are in themselves. Before thou speakest consult thy reason, and see if thou art not possessed with some disordered *affection*; and doe not speak till that *passion* is over: Otherwise thou maist speak many things, which hereafter thou wilt repent

to have spoken. Thou wilt have no difficulty to be silent, provided thou art not disturbed with some irregular clamors within, and that thou enjoyest a peace and tranquillity of mind. Our speech and mind cannot easily disagree. If the mind be temperate, quiet, and in good order; our speech will also be sober and good: If the mind be any way discomposed with passions, the Tongue will also discover the same: for we all discover what we are within by our outward speech.

3. Doe not use thyself to idle words. As thou chooseth what to eat, soe chooseth what to speak. Thou examinest the meat that goes into thy mouth, and why dost thou not examine the words that are to come out of thy mouth, which many times are occasion of greater trouble and disorder in thy house, then thy meat is in thy stomach. Accustome thyself to speak little unto others, and much with thyself. Wise men often repent themselves to have spoken, but never to have held their peace. Even amongst irrational creatures, those which seem to have most wit are observed to make the least noyse. Too much prating is the defect of children and women, who have naturally lesse reason then men. He hath

hath little *vertue*, who is alwaies speaking vain and frivolous things. If thou didst love *God* and wert carefull of thy *Salvation*, all thy discourse would be of *God*, of *vertue*, and perfection. *Love* cannot feign, cannot be hidden. Every one commonly speaks of those things which he loveth; & his *Tongue* is ever subject to discover that which his hart feeleth. The reason why thou speakest soe little of heavenly things is, because thou art still plunged in the deep *abisse* of thy old *vices*. To which may be added another reason; to wit, the little reading; and lesse *meditation* which thou practisest: so that if thou hadst a mind to speak of good things, thou knowest not what to say. The *mouth* speaketh out of the abundance of the *hart*:

4. When we are in *company* we commonly talk of nothing else, but of the life, manners, and affairs of our *neighbour*. Thus every man hath as many *Judges* of his actions, as there are heads in the *city*. Every one hath his eyes abroad to see the *faulcs* of others, and scarce any one keeps them at home to see his own *imperfections*: we are *blind* in our own concernments, and *quick sighted* in what belongs to others. We are still ready to hearken unto *detra-*

ctions

Flies against our neighbours fame, but seldome or never willing to hear any thing said in his praise. Wherefore by how much this *sin* is more common, we ought to avoid it with soe much more care. Thou hast enough to doe with thy own vices; mark and correct those. Take heed of revealing to any man thy own or others secrets, in things which ought to be concealed. Many have put themselves into great *disquiet* and trouble, by their own indiscretion in committing their secrets unto such as could not or would not keep them private. There is little difference, whither thou revealest such things to one, or more. It is an easy matter for a secret to be told from one to another, and soe to be divulged to all the world. This facility of discovering our *mind* too freely, commonly ariseth from talking too much and too long; soe that we take a pleasure in talking, which hath the same effect on our mind as *drunkenes* would have: for by this it happens, that there is no secret however soe private and holy, which doth not come forth in discourse. He with whom thou talkest, first tells thee his secrets, and thou upon this as being assured of his *faihsfulness* presently discoverest thine also unto

unto him. But thou perhaps art true unto him in keeping his secrets. Whilst he is unfaithfull unto thee and revealeth thine unto every one he meets: soe that by this means although they are all ignorant of thy business in publick, yet they all know it in private. A man would think that a hundred Tongues did secretly fly to all ears, untill at last that which was a secret is now divulged, and become a common report. All the mischief committed under the heavens hath bine either caused immediately, or promoted by the Tongue. Wherefore make a balance for thy words, and bridle thy Tongue: and never speak any thing which had bine better unspoken. It is more commendable to be sparing in thy words, then in thy money. He that prodigally spends his money, does good to others, although he is bad to himself: but he that is prodigall of words, hurteth others, and himself too. He imitateth the perfections of the Almighty, who can be content to hear much, and say little.

3. Nothing is secure from an evill Tongue. The Princes of the world are not free from calumnies, though their power and authority hath placed them above the reach of their enemies swords: those who

are eminent for *Sanctity*, are not yet free from *slanders*, though the innocency of their lives is above all *censure*. *Christ* himself; whilst he was upon earth, was not exempt from the calumny and *censures* of evill *Tongues*. Considering these examples, learn to be patient in the midst of all *calumnies*. Look upon *detraction* as an incitement to *vertue*, and a *bridle* to keep thee from running out of the right way to it. Nothing is a greater *enemy* to *vice*, then the *Censure* of others. When any one speaks ill of thee, thou art taught what to avoid. If thou desirest to be secure from the *poysonous* things of an evill *Tongue*, contemn all its darts. Thou wilt feel no wound if thou canst hold thy peace, and esteem more the judgment of the *vertuous*, then fear the *insolence* of those who calumniate thee. Tis no great matter what others think of thee. Thou hast within thee a more just witness of all thy actions. Ask thy own *conscience*, and beleeye what it tells thee. What is more base, then to regard the speeches of *fools*, and to seek our esteem from the judgment of others? Whatsoever others say, thou art obliged to be good: just as if *gold* or an *Emerald* should say; whatsoever the world sayes; I must be *gold*, I must bee an *Emerald*,

Emerald, and still keep my colour. If any one should fall against a cleer fountain, will it cease for this to yield a pure water? and if any one should throw dirt into it, will it not presently wash it out? Soe thou maiest still keep a quiet mind, although evill Tongues speak ill of thee, and caluminate thy fame. He that is troubled with every little report, shews that he hath no great esteem of himself. Children strike their parents in the face, an infant will tear his mothers hair, bite her breasts, scratch her cheeks, and spit against her; and yet we dare not say these actions are contumelies, because the party that does them is not capable of contempt, which alwaies supposeth a knowledge of what is done. Wherefore as parents in this case are not angry with their children, doe thou bear the like mind towards those who injure and caluminate thee. If thou once shewest thyself to be moved with their injuries, thou wilt honour the authors of them. For thou shewest by this that thou wouldest be glad to be honoured and well spoken of by him, from whom thou art unwilling to bear any injuries; which is a mark of a low spirit and little courage. Thou wilt alwaies be unhappy, if thou thinkest thou canst be contemned.

CHAP. XII.

of the inward senses. The use of opinions. How we must cultivate our mind with good Thoughts. Diverse instructions how to govern the sensitive faculty of the Sou'.

1. **T**He chief point of wisdom consisteth in relying upon no opinion: which is contrary to nature or inconsistent with reason. Wherefore thou must endeavor to arm thyself against all the motions of fancy; as Logicians use to provide against all the fallacies of Sophisticall Arguments. A son dyeth. It was not in our power to hinder it, and therefore it cannot properly be counted an Evil. A Father disinherits his son: and this also, since it was not in our power, is no evil. But the son did not bear this patiently. This being in our power, is bad of itself. He bore it patiently, and with much constancy. This also being in our power, is good. If thou considerest well these things, thou wilt find much profit by it. A friend is carried away to prison. What then, what hath hapned?

happened ? nothing, but that he is put in prison. But every man presently cries, that he is an *unhappy* man. Correct thy *opinion*, and all things are well. As we bind a man that is run *mad*, that he may hurt no body; soe we should correct our *fancy*, that it may not fill our mind with *false* opinions. It is our *fancy* that spoyle all : it escapes from us like a wild *beast*, and runs with all *liberty* here and there : it is alwaies vagabond, alwaies prating, impatient of rest, desirous of *novelties*, and keepeth no moderation. Thy chiefest care then must be, to bind, govern, and settle it; to the end that thy thoughts and designs may not still depend on the *opinion* of others. All that is not bred in thy own thoughts, doth not concern thee.

2. Examine well all that comes into thy mind, that thou maist thoroughly know the nature, propriety, end, circumstances, & profit of every *action*, before thou doest it: consider whether it concerns thee, & whither it be in thy power or no; otherwise, give it no admittance, but resist it as much as thou canst. God who is alwaies and intimately present to thee knows all the secrets of thy hart, and there is nothing so hidden, which his eye doth not reach.

H : Take

Take heed thou dost not meditate any thing in thy mind, which thou wouldest be ashamed to speak before any honest man. Let thy thoughts be quiet, simple, pure, & void of all malice. In a word let them be such, that being suddenly asked what thou thinkest, thou maist openly declare without any shame what they were. Be ashamed to think what thou art ashamed to speak. The way to keep out all evill thoughts, is to have our mind alwaies employed in good things.

3. Nothing is more hurtfull to the Soul, nothing more contrary then that brutish, inferior, and sensitive desire. It is the source of all vice and imperfections: it is an enemy, which thou oughtest alwaies to fear, alwaies to fight against, untill that thou hast made it subject unto reason, as much as is possible in this life. It will give thee no rest, no Truce. Thou wilt be forced to fight against it without end, without measure, because it is an adversary that hath no end, no measure in attacking thee. It is an enemy that is within thee, or as I may say thou art thy own enemy, more to be feared then if a whole army were set against thee. Defend therefore thy Soul from thyself. It is an act of greater generosity to attack thyself,

Self, then to attack a Town: to conquer thyself, then to conquer others. 'Tis not that I exact of thee that thou shouldst wholly destroy thy *passions* & inclinations, but that thou wouldst learn to govern them. Let *reason* moderate and refrain them, which is all that is required of thee. The *Stoicks* had little reason in their doctrine when they maintained that all *passions* were bad. Our naturall *faculties* have nothing bad, nothing superfluous. He takes away all *virtue*, who takes away all *passions*. Where there is no combat, there is no victory.

4. 'Tis true, this is a hard combat, & the victory is doubtfull: for our *passions* are born and grow with us, and our *reason* follows a long time after, when our *passions* have got the upper hand, and our will being deluded under pretense of a seeming good, permits itself to be wholly *overswayed* by them: untill *reason* afterwards and experience gathering strength comes to know her own right of commanding, and then begins to resist the *Tyranny* of our *passions*. The first motions of nature are hard to overcome: but thou must alwaies attend unto thyself with great watchfulness, & as soon as thou perceivest thyself to be moved with

With any *passion*, then presently employ thy *reason* to hinder the violence of it. It is easier to resist them in the *beginning*, then to govern them in their *violence*. Thou wilt soon arrive to great *tranquillity* of mind, if thou canst accustome thyself to foresee all occasions, before they happen; that so the *enemy* may alwaies find thee prepared against him. It is too late to seek for the *remedy*, when the *danger* is past. In the next place, learn to doe and speak little; for if thou cuttest of in thy words and actions all that is not necessary, thou wilt have lesse trouble of mind. Doe not say, this is a thing of no great importance or concern. Whatsoever is the beginning of *vertue* and perfection, although it seem of little consequence, is notwithstanding a matter of great concern.

5. The originall and sinfull *man* which is derived from *Adam*, if we consider him as bearing the resemblance of a *Tree*, hath for his *root* selflove, for his *trunk* a propension unto evill, for his *boughs*, his disordered passions, for his *leaves* vitious habits, for his *fruit* thoughts, words, and deeds which are contrary to *Gods* law. Wherefore that the *boughs* of evill affections may not bud forth into *leaves* and *fruit*, put the

Axe

As to the root, and cut down all self-love. When thou hast once taken away this, thou hast cut of with one blow all the vicious offspring of thy sensitive appetite. The means to root it out is to contemn thyself: to esteem thyself the least amongst men, and that thou hast no preeminence before others either in learning, vertue or other prerogatives; not to be afraid to displease men, and be contemned by them; to be willing to want all comfort, and temporall commodities. Thou wilt save thyself if thou canst hate thyself; thou wilt damn thyself, if thou hast too much love for thyself.

CHAP. XIII.

Of Love. The nature, Causes, & Effects of it. Of the Remedies against it. Of Hatred.

Love is a complaisance of Good, or the first impression which is made upon our desires, when the knowledge of Good begins to make us like it. 'Tis this which rules all the world; which if once subdued, and brought to obey, it will be
an

an easy matter to overcome all our other *passions*. True *love* ever tends unto that, from whence it had its beginning: it still inclineth to *Good*, because it is derived from the *Sovereign Good*. Examine thy life, and weigh thy hart in the *balance* of a strict consideration: observe what sort of *love* prevaileth in it; for, that which weighs heaviest in the *balance of love*, that is thy *God*, that is the *Idol* which thou adorest. *God* hath commanded thee to love him with all thy hart, to this end, that he might keep thy mind and affections employed; because it is certain that that which thou *lovest* with all thy hart, is the thing which thou adorest as thy *God*.

2. Tis not only goodnes and beauty, which makes us *love* any person, but also a certain *sympathy* and proportion of mind and manners; as also an exterior modesty, industry, noble birth, learning, quicknes of wit, and such like other endowments of body and mind. *Love* itself is the *loadstone of love*, which if accompanied with any curtesy or civility, he is now forced to return *love*, who before would not begin to love. In fine, some have more naturall inclination to *love* then others. For example, those who are of a lively spirit, a
tender

tender hart, a delicate blood, a sweet & facile nature.

3. The power of Love is very great; it transformeth him that loveth into the thing loved. Love is a kind of sally & wandering out of ourselves; a kind of voluntary death. He that loveth is absent from himself: thinks nothing of himself, takes care of nothing, does nothing, and unless he is received by the person loved, he seems to himself to be settled no where. Oh how unhappy is that love, which is not directed to God. For he that loveth the objects of this world, cannot dwell in them, nor find any solid contentment in them; because they are limited, subject to vanity and death. But he that loveth God, is in God; and ceasing to live in himself, lives in him, in whom all things live, who is our center, and immutable Sovereign Good. Human love is violent and bitter; divine love is alwaies humble; and peaceable: human love is tormented with jealousy, but we need not fear any Rivall in divine love. The one fears least another should love the same object, the other wisheth all may love the same he loveth. Wherefore if thou lovest thyself, love God: for this love profiteth thee, not him. Any human object may

may change or perish : but God is never lost, unless we wilfully dismisſe him from our hearts.

4. That the love, wherewith thou lovest thy neighbor may be sincere, be ſure to exclude from it all human cauſes of wit, compleaſance, and ſimilitude: and regard only thoſe cauſes, which conſiſt in piety and vertue. That ſort of Love, which is called *Platonick*, and by which ſome fancy that the Soul is raiſed from the ſight of a corporall beauty to contemplate the eternall beauty of God, is very dangerous. The ſight of a beautifull face raiſeth a deſire of touching it : and whatſoever it is that proceedeth from the eyes of a beautifull perſon, whether it be a light, or ſome ſubtile ſpirit or humor, it bewitcheth a mans hart, and is often the occaſion of his ruine. It is better and more ſafe that our feet ſhould occaſion our fall to the ground, then our eyes be the occaſion of our falling into ſin. But the remedies of love are very hard, becauſe whiſt we ſeek to overcome it, the more it torments us; and unleſs we reſiſt it in the beginning, it ſo ereſpeth by little and little, that we find ourſelves much entangled in love, before we thought of loving. But if we reſiſt it in the firſt beginning,

beginning, tis easy to be cured. Tis not amisse likewise, to keep our mind employed in other things, which bring some care with them, and may blot out the memory of the *object* we love. Then we ought to avoid all things that may bring it again into our mind, as seeing, and speaking of it; for nothing is sooner renewed then love, which if it once invade thee, and take possession of thy hart, it wil soe vex thee, that nothing but the slow remedy of time and absence will be able to cure thee of it, to wit, when tyred with long sufferings it will expire of itself. Many have bine cured by shame; to wit, when they have perceived they were noted, talked of, & pointed at by all that knew them; as also by considering the *shamefulness* of it, being a thing full of *disgrace*, full of *danger*, and subject to much *sorrow* in the end. Others have found help by seeking into and considering attentively the defects and imperfections of the *object* they had loved; for by this means the *beauty* and *lovelyness* of it is much lessened. Lastly, it is a good remedy to change our love into the love of God, into the love of *virtue* and eternall rewards, things which truly deserve to be loved; that soe good love may drive out

our

our bad love, and our mind which was created for more noble objects blush to soil and defile itself with *terrene* objects. Evill and dishonest loves cannot but infect good manners.

5. Nature seems to have tyed all things together with a certain *chain* of love. Tis love which governs, and makes the *Stars* concur in their motions and influences: tis love which gathers together such vast flocks of *birds* in the ayr, such vast *herds* of *cattile* in the fields and mountains, such vast troops of wild *beasts* in the woods and deserts. Nothing can untie this holy knot of love; but *Hatred*: for as love tends to union, so *hatred* tends to division and dissention. Those who are most subject unto this passion of *hatred*, are idle, fearfull, & suspicious persons, who fear some losse or mischeif on all *sides*. Some again are of such a nature, that they *hate* all men, and like those *birds* of evill fortune hate even their own dark habitations. If thou shouldest chance to meet any one of this *temper*, doe not hate, but pity him. Even as in a *fencing* school thou strivest (quietly and without anger) to defend thyself from him that *fenceth* against thee; so in all thy life, decline and avoid those who *hate* thee,

thee, without hatred. The way to refrain
 hatred in thyself is to endeavor to excite
 thy mind to a love of that person by con-
 sidering some perfection in him whom thou
 hatest. There will be no place in thy hart
 for hatred against any man, if thou canst
 interpret all things to the best. Then turn
 thy hatred against those things which de-
 serve to be hated, as the deformity of Sin
 and eternall damnation. If thou hatest any
 thing else, the damage and hurt falls
 upon thyself, and not upon the object which
 thou hatest. For if we are commanded to
 love even our Enemies, whom can we hate?
 Thou must fly out of the Society of men, to
 find those whom thou maist lawfully hate.
 All evil is to be ranked by itself, out of the
 order of naturall things, and tis that alone
 which thou art permitted to hate. But if
 thou wilt needs hate a man, hate none
 more then thyself; for no man hath done
 thee so much hurt, as thou hast done to
 thyself.

C H A P. XIV.

Of Desire, and Flight. What we are to desire, and what to fly or avoid.

HAppy is that man who is alwaies subject unto God, who obeyeth his will, who desires nothing with too much earnestnes, who is content with all that happens, and still sayes: Since it is Gods will that I should be *sick* or in *health*; that I am *poor* or *rich*; that I should live here, or in another place; I am ready to submit my self unto his will, let him dispose of me either way, I am content. But if thou once beginnest to say, when shall I remove? when shall I have this or that thing? thou wilt never be at *quiet*. For if thou desirest what is not in thy power, thou wilt live in continuall *anxiety*, and (like one that is turned round in a *wheel*) thou wilt alwaies bee following it, but shalt never attain it. Thy opinions, thoughts, affections, and all thy *actions* are things which are in thy own power; but thy body, riches, honours, dignities, and all things else which thou dost not make, are thinks
out of

out of thee, and out of thy power. No man can hinder thee of those *first* things: but these *latter* depend of others, and are subject to many impediments: wherefore resolve either not to desire them at all, or to desire them soe as still to remember that they depend on others disposing, and that their *nature* is such that they cannot be long in thy possession. None of these outward things deserve to be loved: for *the figure of this world passeth away*. Although all things should goe according to thy wishes in this world, yet when death comes thou wilt be forced to leave all behind, whatsoever thou hast had. Look into thyself: the source of all true riches is within thee, and the more thou searchest for it, the more wilt thou find.

2. In this consisted the wisdom of some antient *Philosophers*, who being free from the slavery of *fortune* seemed in the midst of most cruell torments to be as happy as *Angels*. For whilst they contemplated the *limits* of human power, they were easily persuaded that nothing but their own thoughts and affections was truly in their own power. And by means of this consideration, they obtained such a power over their own affections, and were able to

goveth their *passions* in such a manner, that they bragged (and not without some reason) that they were the only rich, the only powerfull, the only happy men in this world. But there is need of much practise to be able to *contemn* all these externall things. If thou canst once bring thyself to this, thou wilt never after be sorry for the want of such things as are without thee; as thou dost not complain that thou art not King of the *Tartars*, or that thou wantest wings to fly. What is without us, doth not belong to us.

3. Tis this that must *bridle* thy desires, which if thou canst not govern thou wilt never content thy insatiable mind, and whatsoever thou givest it, it will not make an end of thy *avarice*, but only serve to irritate it the more. Those who are in a burning feavor can never drink enough; because their desire of *drink* is not so much a thirst, as a disease: soe it happens with those, whose desires are not moderated, and kept within the compasse of reason, but are guided according to luxc & pomp, which have no end or bounds. Thou wilt find the want of nothing, if thou containest thyself within the bounds of nature and reason; but if thou exceedest this, thou wilt

Wilt ever be *poor* in the midst of all thy riches. *Avarice* hath never enough, but nature is content with *little*.

4. Remember thou art to comport thyself in this life, as in a *banquet*. If any delicate meat is brought in and presented to thee, stretch out thy *hand* modestly & take a part of it. If he that carries it about from one end of the *table* to the other should chance to misse thee, doe not call to him or pull him by the *sleeve*. If he is not yet come nigh thee, doe not shew thyself *greedy* by looking towards him, but stay untill he comes to thee. If thou dost use the same *prudence* in order to riches, dignities, & the like, thou wilt be worthy of the banquet of *Saints*, and thou wilt enjoy such peace of mind; which will place thee above all the *chances* of fortune. But if thou absolutely refuseth and contemneth what is offered thee, thou wilt be made partaker of the felicity of *Angells*, & thou wilt begin to tast upon *earth* that which they enjoy in *heaven*. It is in thy power to make thyself happy, if thou desirest nothing that is without thee. What man is *happy*? He that hath what he *desires*. He then that desireth nothing but what is in his own power, hath all that he desires.

5. We fly and avoid many things as hurtfull and contrary to our nature, which notwithstanding are very profitable in themselves. For it commonly happens that what is contrary to our inclinations, is good for our spirit. Things which afflict us, teach us wisdom. Death, banishment, poverty, confusion, labour, sickness, and the like, which are not in thy power, are neither bad in themselves, nor doe they belong unto thee. Wherefore it is not necessary thou shouldest fly or hate them, but only change the opinion thou hadst of them. Socrates wittily termed all these things *Masks or vizards*: for as children are frightened with *vizards*, although there is nothing dreadfull in them but the outward shape: soe it happens with thee, who art often afraid of things not as they are, but as they seem. What is death! A *bugbear*. Consider how sweet it hath bine esteemed, not only by *Saints*, and holy men, but also by *Socrates* and many others of the wiser *Heathens*. What then is there terrible in death? *Opinion*. Tis the fear of death that is dreadfull, and not death itself. Thou wilt find the same in other things, which thou art wont to abominate and fear. Correct thy opinion of things, and thou wilt find

And that nothing is to be feared, nothing to be abominated but Sin.

CHAP. XV.

Of Ioy, and Sadnes. - How a vertuous man is to rejoyce. He that foresees all things is never sad. Several Remedies against Sorrow and sadnes.

REjoyce after such a manner, as not to loose modesty in thy joy; and let not thy mind be so transported with joy, but that (if need be) thou maist easily change thy mirth into mourning. Our *Saviour* who could best judge of things doth not call those blessed who laugh, but those who weep. For it is much unbecoming a *Christian*, that pretends to eternal felicity, amidst soe many dangers of body and Soul, to laugh and rejoyce after the manner of fools, when he is in greatest perill. All wordly pleasure passeth away, & that which we call joy, is often times the beginning of Sadnes. True joy is never found but in a good conscience and the practise of vertue; as justice, fortitude, temperance, &c. That thou maist never want

want true joy, rejoyce in what is thy own, and within thyself. All other joyes are vain, and cannot give thee true content: and he hath not alwaies cause to rejoyce, that is outwardly merry. True joy is ever mixt with gravity, proceedeth from a good conscience, honest designs, good works, contempt of pleasures, and a quiet innocent life. According to the rules of virtue, thou must accustom thyself first to much sorrow, before thou canst have true joy.

2. *Sadnes* is caused by a certain horror, or apprehension of some present evil, joyned with a certain perturbation and disquiet of mind. We are often tormented not soe much with the things themselves, as with the *opinion* of them. Doe not concern thyself soe much with the nature and quality of things; for example, the services of others, thy lands, thy money, thy employments: but rather consider what *opinion* thou hast of them. If thou art fallen into *disgrace*, if thou art robbed of thy money, if thou art beaten, or the like: these are things which are not in thy power: but it is in thy power to have a good *opinion* of them, to bear them patiently, and receive them from the hand of God as means to work thy Salvation.

Thou

Thou wilt never be *sad*, if recalling thy mind from the thoughts of thy present *afflictions*, thou turnest thyself to consider the joyes of *heaven*. No evill or misfortune can happen to a *vertuous* man, not because he is insensible to the *blows* of fortune, but because he overcometh all. He looks upon every *adversity* as an occasion to exercise his *patience*, as an instrument of *Gods* grace, as the way leading unto eternall glory. A good man may be thought or termed *miserable* by others, but he can never be soe in his own thoughts.

3. Look upon all things which may happen, as if they really were to befall thee. By this means, thou wilt diminish the force of all *miseries*, which never come *unexpected* unto those who are prepared to receive them. *Afflictions* seem intolerable only unto those who expect nothing but *prosperity*. What if *fortune* should deprive thee of half thy *estate*? what if thou shouldst loose all? what if thy *house* should fall, thy *corn* be burnt, thy *friends* forsake thee? what if thou art in danger of losing thy *credit*, and by some false *accusation* art deposed from thy *office* or dignity? Sicknes, captivity, ruine, fire, nothing of all these things come suddenly and unexpected to a *wise* man.

man. He premeditates all future misery, and what to others seems lesse only by long patience, to him is lessened by long meditation. That which happens to one man, may happen to any man. What riches are there, which may not change into hunger and poverty? What dignities, which may not fall into misery and disgrace? What kingdome, which must not at last come to a period? Have we not seen in this our age a Kings head struck off by the hand of a hang-man, and that by the command of his own rebell subjects? There is no such great distance as we imagine betwixt riches and poverty, betwixt a Princes court and a shephards cottage, betwixt a Throne and an Axe. Know then that all conditions are variable; and all that thou seest happen to another, the same may befall thee. He will easily bear a crosse fortune, that alwaies expects it.

4. Vertue doth not flourish, when our life passeth in all prosperity. Tis then we see how great is it, when patience sheweth what it can suffer. We are made a spectacle unto God, Angels, and men, saith the Apostle. Behold a spectacle worthy of God himself, row it, when a vertuous man in the midst of adversity triumpheth over himself.

self and the affliction too. A skilfull Pilot cannot shew his art in a calm sea, and favourable wind. He that is never temptred, knows nothing. Ah ! how unhappy a man am I (will some one say) that am forced to suffer these misfortunes. But I tell thee, thou art happy ; because thou hast an occasion to try thy vertue. Such a thing might have hapned to any one else ; but every one else perhaps could bear such afflictions without complaining. Doe not therefore fall under the weight of Adversity ; but stand up firmly against it, and endeavor to bear all patiently that is laid upon thee. If thou canst but break the first shock, thou wilt find nothing hard in it but opinion. Naturall sufferances are equally hard unto all sort of men : but as for poverty, ignominy, contumelies, and such like things which are commonly esteemed Evils, many bear them all with great patience, & seem in a manner insensible in them ; wherefore if we are grieved, sad, and impatient in them, this doth not proceed from the nature of the things, but from the bad opinion we have conceived of them. Why wilt thou deceive thyself with a false persuation ? It is in thy own power to make all calamity easy, by bearing it pa-

K riently

tiently. No sorrow can be great, unless *opi-*
nion adde something unto it. Doe not
 therefore make thy *afflictions* greater by
 thy impatience. Every man is so far *mise-*
rable as he esteems himself to be soe.

5. Every sicknes or distemper decreaseth
 after a while, and *Time* allayeth or taketh
 away the greatest *pain*. Consider therefore
 which is better, to stay untill thy *afflictions*
 leave thee of themselves, or that thou thy-
 self shouldest put an end unto them. Why
 dost thou not cure thyself & prevent *time*,
 by lessening that which length of *time* wil
 at last mitigate without any other *remedy*.
 Although thou keepest and nourishest thy
grief, yet *time* makes it wear away. For
 nothing is sooner hated, then *sorrow*;
 which whilst fresh hath need of a *Comforter*
 but when old it is *laughed at*. If thou canst
 overcome thy miseries with *grieving*, goe
 and spend all thy dayes in *mourning*, passe
 thy nights in *sadnes* and without taking
 any rest, wring thy hands in a dolefull
 manner, and give thyself wholly up unto
sorrow; supposing thou canst find a *remedy*
 in this. But if thy *Tears* awayl thee nothing,
 if all thy *weeping* cannot mitigate thy
 sorrows; learn to govern thyself, & stand
 firm with an undaunted constancy against
 all

all adversity. He is but bad a *Pilot*, who permits the waves to carry away his *stern*, & carelessly leaveth his *ship* to the mercy of the *Tempest*: But he is to be commended even in a *ship-wreck*, who is overwhelmed with the waves, and yet holds fast the *stern* of his ship.

CHAP. XVI.

Of Hope, and Despair. How we are to moderate both.

I. **H**ope is vain and deceitfull; a meer dream, unless it be placed in God, who alone can give us force to overcome all difficulties. Why dost thou torment thyself with the expectation of what is to come, and fillest thy thoughts with the Ideas of things which are afar off? Thou wilt hope for nothing, if thou desirest nothing in this world, and canst condemn all things. No man hopes for what he condemneth. Although thou hast never been deceived perhaps in thy hopes, although what thou hopest for may be easily got, yet notwithstanding as long as thou art still in hope, thou shalt ever be full of sorrow.

vide, full of uncertainty, full of doubt and anxiety. As thou dost not willingly walk in unknown *paths*, nor climb up *rocky hills*, soe thou shouldst not use thyself to *hope* for those things, which are not in thy power to come at. There is no greater *misery*, then to be frustrated of what we long *hoped* for.

2. Thou shouldst often consider, that all that is *without* thee and round *about* thee, is subject to perish, and ready to fall, as hanging only on a very small *thread*. Why dost thou forget thy *condition*? Thou art born *mortal*: & thou art not sure of *one day* nor of *one hour*. *Death* is still ready behind thee; and all that thou hast, is but *lent* thee. Thou hast only the *use* of it, and that as long only as it shall please *God* to permit. All must be rendered back and *without murmuring* whensoever he shall call for it. He must be a very bad *Debtor* that speaks ill of his *Creditor*. There is nothing therefore under the *Sun* which thou maist or shouldst *hope* for. There is no true *hope*, but that which is directed to the true and *Soveraign Good*.

3. *Despair* is caused by *sloth*, abject thoughts, too much fear or apprehension of difficulties, too much diffidence of our own for-

ees, and want of resolution. The way to overcome it, is to call to mind the *examples* of those who by a generous constancy have overcome far greater difficulties. Begin, and force thyself to it, because God alwaies helps such as begin to work and doe good : thou wilt find at length that what seemed most hard, is easy enough, when thou hast cast away the false *Opinions* thou hadst concerning it. Whatsoever befalls thee, was decreed from all *Eternity*. And either that happens which thou art able to bear, or that which is above thy forces : if the *first*, doe not *despair*, but bear it patiently : if the *second*, doe not yet *despair*, for all that ; for whatsoever it is, it will soon have an end, and make an end of thee. That which thou canst bear, is but light ; and that which thou canst not bear, is short and of no durance. But remember that tis in thy power to make many things *tolerable* ; if thou considerest them as *means* to work thy *salvation*. *Suffering* is alwaies the occasion of *virtue*.

C H A P. XVII.

*Of Fear. How vain it is, and how to
overcome. Boldnes to be avoided.
Something again of Anger.*

1. **I**T is the folly of the greatest part of men, to afflict and torment themselves; to feign or encrease their own misfortunes, by fearing things which either are nor bad in themselves, or by fearing that which perhaps will never come to passe. Human cruelty could never yet invent soe many torments, as he suffers who is alwaies in pain for what may befall him, who is alwaies sollicitous for fear of loosing his present felicity, and for fear of suffering future miseries. Many evils which would never be, are, because we fear them. What doth it avail thee to be afflicted before thy time, and by a vain providence to meet thy adversity? Is it necessary that thou shouldst be now miserable before hand, because thou art to be or maist be soe hereafter? Tis a meet folly to yeild unto vain apprehensions, and when we have no true signs of future misery, to
bo

be frightened with false ideas. How often art thou deceived by a false conjecture, still interpreting any dubious word to the worse sense. How often dost thou believe the anger of those who are above thee to be greater than it is; and thou dost not so much consider the greatness of his anger, as how much he is able to doe against thee, when he is angry. But these fears are vain, and therefore they trouble us more, because they are vain. Things which are true have a certain measure; but that which is doubtfull & uncertain is nothing but the conjecture of a timorous mind. There is little difference betwixt suffering adversity and expecting it: only that sorrow hath a certain measure, but fear is boundless and without ends. Thou grievest for what hath already befallen thee, but thou fearest all that may happen hereafter.

2. If thou desirest to be quit of all fear, all that thou fearest may befall thee; suppose it already present; and then measure thy evil and thy fears together; and thou wilt find that the evil which thou fearest is great only in thy opinion & not in itself. Is there any thing which would give thee greater sufferance, then (for example) to be banished out of thy country, or to be led

to prison? Is there any greater evil which can happen to thy body, then to be burnt, or to dye? Examine thy fears according to Truth in relation to all these particulars: and thou wilt find that many even among Infidels have contemned all these things. S. Stephen prayeth with a quiet mind in the midst of his pains when he is stoned to death: S. Laurence rejoyceth, and triumpheth over the Tyrant in the midst of the flames: S. Apollonia a yong Virgin throws herself into the fire which was prepared for her. Anaxarchus the Philosopher being pounded in an iron mortar, laughs at his Tormentor. Socrates takes the poyson which was brought him with a chearfull countenance, and drinks a health to Critics. Why art thou afraid of fire, and a troop of hangmen that stand about thee ready to butcher thee? Death lyes hid under all these preparations (which are terrible only unto fools) death lyes hid, which so many children and yong Virgins have embraced with joy. Consider the things in themselves without all disguise, and thou wilt see there is nothing terrible in them, but thy fear. We are like children, who are afraid even of those whom they love most and are most familiar with, if they see them masked. But thou

art worse then any *child* in thy folly, whilst thou art afraid not only of greif itself, but of the very shadow of it.

3. Turn thy mind from thy own private cause to consider the common misery of the world. Say to thyself: I know that my body is frail and mortall; subject unto many miseries, and must at last yeild to death. I knew long agoe, that many afflictions would befall me. What then am I now afraid of? If I am sick; the infirmity of my body will conduce to my spirituall health. Shall I be reduced to poverty? I shall lead a more safe and quiet life. Shall I loose my riches? I shall also be quit of many cares, and freed from continuall danger. Shall I suffer any shame? if it be just, I will hate the cause of it: if unjust, I shall comfort myself with the innocency of my own conscience. Shall I come short of my hopes? I will consider that even Kings are not able to obtain all which they desire. Shall I be banished? I will goe with a willing mind and I will esteem it as a pilgrimage. Shall I be blind? by this means I shall not see such objects as move concupiscence. Will men speak ill of me? They will only say what I deserve, and doe as they are wont. Shall I dye? I know I came into the world on

this

this condition, to goe out again. But shall I dye abroad? no contrey is a banishment to him that considers we have no *permanēt City* in this world. Shall I dye yong, and before my time? no reasonable man should complain that he is released out of prison too soon and before his time. Death, banishment, and sorrow are not pains to be feared, but the *Tributes* of our mortall condition. It is a folly to fear that, which thou canst not avoid.

4. Be not too confident, or bold; and undertake nothing above thy *forces*: for no man is sooner *oppressed*, then he that presumeth too much of himself. Our *forces* are but weak without Gods help, from whom cometh all our power, all our strength. *Boldnes* ever proceeds from too much esteem of our own strength, from contempt of our *Adversaries*, from a hasty wit, and a mind not much accustomed to the *management* of affairs. He that is more wise, feareth more: for he measureth his own *forces*, and considers what he is able to bear, and what not. Bold persons when they are fallen into some great dangers contrary to what they expected, resist a little, but presently loose *courage*; being forced at last to confesse that human *counsells* are fall

of vanity & incertitude. A careless unwary security is the beginning of future misery.

5. Anger will never overmaster thy judgment, if thou first takest away the opinion of a supposed injury. Thou art thyself the cause of all thy own evils, misery, and sufferings? Why dost thou cast the blame of all thy disquiet upon others, if thou fallest into them by thy own fault? No man is hurt but by himself. As nurses use to say unto children; *doe not cry, and thou shalt have it*: thou maist say the same with better reason unto thyself when thou art moved with anger: *Be not angry, doe not make a stir, and thou wilt sooner obtain what thou desirest*. Resolve with thyself upon certain dayes, not to be angry at all what-soever shall happen: and soe try thyself after this manner for a month or two, and thou wilt find in time that thou hast much profited by it and thou wilt laugh at those things which formerly were wont to make thee angry, and disquiet thy mind. A quiet and sweet disposition is not only gratefull to those with whom we converse, but also is most advantageous unto him that is endowd with it. A quiet mind hath this advantage, that it alwaies rejoiceth, alwaies triumpheth.

CHAP. XVIII.

*Of the Faculties of a Rationall Soul.
How we are to keep our Vnderstanding from Curiosity. What study is best. How hurtfull it is to search into the life and manners of Others. We are not to heed what others falsely report of us. Of the Abnegation of our will.*

I. **G**od hath given thee *Vnderstanding*, that thou mightest know him, and by knowing love him: but thy *understanding* hath received a double wound by sin, to wit Ignorance & blindnes. Thou mistakest in the knowledge of *Truth*, and thou art ignorant for the most part, what to doe and what to fly. How great diligence is used to preserve a *Town* from the plague, or to defend a *castle* from the enemies forces, least any *Spy* should enter within the wals; Soe shouldest thou watch, least thy *understanding* should give entrance to any evill object. The *Senses* first represent the species of things, then the *understanding* admires them,

them, and proposes them to the *Judgment*, and lastly the judgment proposeth them to the *Will*. But the *senses* propose equally good and bad, and it belongs to the *mind* to admit them or exclude them.

2. First we must keep our mind and understanding from *Curiosity*. Why dost thou employ thy *mind* in vain things, since it was created for *God*, and solid *wisedome*? *Wisedome* is thrifty. As he that tasteth the hearb *wolf-bane* that he may know the quality of it, *dyes* before he can judge what *Tast* it hath; soe they who look after what doth not belong unto them doe themselves much *harm* before they come to know what they sought after. To know unprofitable things, is little better then being ignorant. He that desires to be truly *wise*, doth not study to get knowledge that he may be esteemed, but that he may live well: nor doth he seek so much to delight his mind by his *studies*, as to find in them a *remedy* of his passions and evill inclinations. Dost thou desire to know the course, force, and influence of the *stars*? What art thou the better when thou knowest all this, if in the mean time thou art ignorant of thy own *weaknes*? Dost thou desire to speak in an *elegant* stile? It will be more

to thy purpose to learn to be *silent*. Dost thou *long* to know *news*? what better *news* canst thou desire then to *renew* thyself? Learn that. Art thou moved to reprehend other mens *faults*? why dost thou not rather correct thy own? dost thou take pleasure in reading *Histories*, and to know the actions of others? There is no hurt in this, provided in the mean time thou dost not forget, what thou art to doe thyself. Dost thou delight in composing the *differences* of other men? why dost thou not rather compose and reconcile thy own *passions*? If thou didst not seek after *superfluous* things, thou wouldest easily find enough to doe in what is *necessary*. That *science* only is necessary which makes thee rather good, then learned.

3. To what purpose dost thou spend thy time and break thy head in studying *Questions*, which thou shouldest rather condemn then strive to understand? Why dost thou labour to *learn* those things, which if known thou shouldest desire to forget? but, as in all other things, we are intemperate also in our *studies*. There is no end of *books*. How many are there who buy great *libraries* more for a shew and ornament, then for any use or reading. Though thou shouldst

thou shouldst live many years, yet thou wilt scarce have time to read all the *Titles* only of all the *books* which have bine written. Of these, many treat of evill subjects; many again are unworthy to be read; many are vain and foolish; which when thou hast read, thou wilt be nothing the wiser for them. I doe not mis-approve, that thou shouldst read and passe over sleightly many *books*, least that thou shouldst think some great and excellent matter is hidden in them; but I would have thee fixe thy study upon few, and those well chosen. We doe not need many *books* or much learning to lead a good life; or to frame a *vertuous* mind.

4. Oh the vanity of human thoughts! we spend all our dayes in studying *books*, and exercise our wits in all sort of arts and sciences, as if we were to live many ages: but we neglect the care of our *salvation*; which is purchased not by learning but by vertue. What doth it avail thee to know all the actions of *forreign Kings* & to compose whole *volumes* of the *Wars*, troubles, and enterprises of other *nations*? It were much better, thou wouldest seek a remedy to thy own misfortunes, then write what others have suffered. Thou learnest by *Gea*

metry how to measure *Lands*: how much better would it be that thou wouldest learn to measure and know what is enough for thee. *Arithmetick* teaches thee how to cast accounts, and how to apply thy fingers to *Avarice*: why dost thou not rather learn to contemn and to be willing to loose those riches, which are gathered with soe much care. *Musick* teaches thee how to accord different voyces: why dost thou not rather learn how to accord thy own thoughts, soe that thy Reason and thy senses may not disagree, or give a different sound. Thou art taught how to distinguish merry and dolefull *Tunes*: learn rather how to comport thyself in *prosperity* without pride, and how to suffer *Adversity* with patience, & resignation. I doe not blame the study and knowledge of those *Arts*: but that thou maist make thy profit of all such things, first learn to know thyself, and thy last ends. Although thou knewest all things, yet if thou knowest not thyself, thou knowest nothing.

5. Tis a shamefull vice to be alwaies observing the actions of others, to be alwaies searching into their manners, and rashly to interpret all things in an ill sense. For who art thou, that judgest another mans servant?

Want ? To his own master he standeth or falleth.
 It is he that judges all men , and hath reserved all judgment to himself. With what boldnes darest thou attempt to judge in Gods tribunall ? Look to thyself, and search into thy own conscience. See the evils which reign there within thee , see the good which is wanting, and doe not turn thy eyes to behold the life of others. Thou wilt find imperfections enough in thyself, which deserve thy *censure*. There is scarce any thing , which by a malicious spirit may not be interpreted to a bad sense. Hereticks abuse the very Gospel itself : the Jews calumniate the actions of our B Saviour. Even as melancholy bodyes and such as are of a bad temper convert all their nourishment into evill humors , soe a soul that is full of evill dispositions , whatsoever it sees , whatsoever it hears, it still interprets all to a bad sense. A good or bad intention often maketh mens actions good or bad ; but this intention is known only unto God , who sees the hearts of men. But if the actions of other men cannot be excused from being bad, what is this to thee ? why art thou not ashamed to discover the fowle and hidden sins of others, & to make them known to all the world ? why dost thou
 L 3 thou

not observe thyself; who art worse than others? Exercise thy *censuring* Tongue upon thyself, blame thy own *actions* within thyself, accuse thy own malice, and perverseness; and *judge* thyself. For if thou dost first *judge* thyself, thou wilt be secure from the rigorous *judgments* of God.

6. As we are alwaies ready to *censure* & eare at the *actions* of others, seeking by this means to be esteemed wise and discreet: Soe we are apt to suspect that others think or speak ill of us; and that they hate and contemn us. That thou maist overcome this *vice*, endeavor first to moderate in thyself the desire of pleasing, and to be well esteemed of by others. In the next place, thou must endeavor to remove out of thy *mind* the thought of desiring to know what others think or speak of thee: whereas it often happens that those whom thou supposest to *speak* ill of thee & to mark thy actions, doe not soe much as think of thee. Say with *S. Paul*: If I should please men, I should not be the Servant of Jesus-Christ. Whatever others speak of thee, doe thou still say with the same *Apostle*: To me it is a thing of least account to be judged of men. Such as thou art in the sight of God, such thou art in thyself. What others think and speak
of

of thee cannot make thee better or worse. It is better to be good, then only seem to be soe.

7. Nothing can happen contrary to thy will, if thou canst wholly renounce thy own will, and seek nothing but to conform thyself to the will of God. Soe thou wilt enjoy solid peace, and true quiet of mind. Thou maist live as thou wilt, if thou first learnest what thou art to desire. But thou must remember thou art to desire nothing but what God willeth. The only felicity we can have in this life is to desire to doe all our actions according to Gods will, and not according to our own. God leads thee to thy Sovereign end, for which he had decreed thee from all Eternity, through sorrow and joy, through adversity & prosperity. Submit thyself to his divine providence, and cheerfully obey his will: for although thou resistest his will, yet thou wilt be forced to follow it, yet by this resistance thou makest thyself guilty of impiety. Soe true it is, that God sweetly leads those who are willing, but draws them by force who resist.

C H A P. XIX.

Of the State of Proficients. severall helps for advancing in Perfection. How to esteem and make good use of Time. Gods presence is necessary.

1. **I**F thou desirest to be good, first esteem thyself bad. Thou wilt never grow better, if thou dost not desire to be soe. To be unwilling to goe forward, is to goe backward. Persever then as thou hast begun, and make as much hast as thou canst, that thou maist enjoy so much the sooner a better mind, and a more quiet conscience. It is a sign thou art mended, if thou beginnest to see thy own faults, which before thou couldest not see. Soe wee are wont to congratulate sick persons, when they acknowledge and are sensible of their infirmities. Be not too facile in giving credit to thyself, but examine thyself well, and guesse of thy amendment by the firmnes of thy mind, and by the lessening of thy passions. Esteem thyself a proficient, when thou hast a full power over thyself. It is a great happines to possesse ones self, and not to be divided

divided. A good man is alwaies the same, but the wicked man changeth every hour.

2. Thou maist if thou wilt in one day arrive to the height of *perfection*; that is, if forsaking the *treasures*, thou convertest thyself wholly unto God. To know if thy interiour be conformable unto him, mark these *signs*. If thou canst contemn *transitory* things, if thou louest *solitude*, if thou embracest *perfection*, if thou little heedest the *Opinions* and judgments of the world. And remember that for obtaining all *vertues* there is no better help then constantly to meditate on the life and passion of our Saviour *J. Christ*. This is the *book* of life, in which alone, as in a rich and copious *Library*, thou wilt find all that belongs to *Saluation*, although all other *books* in the world were lost. But tis not enough to know *Christ* and to meditate on his life, unles thou dost also *imitate* him, and live according to the *rule* which he hath taught us, both by his words and examples. Thou wilt never be able to correct that which is amisse, but by some *rule*.

3. It was an excellent saying of him who said, that those who desire to profit in *vertue*, must live soe, as to be alwaies mending. For there are many things, which may give hindrance

hindrance to a Soul that is labouring for *vertue*. For example, when thou bearest an inordinate *affection* to thyself, or to any other *creature*: when thou art so tyed to thy *riches*, that if it should happen they should be taken from thee, thou wouldest *murmur* very much at it: when thou seekest too much thy *convenience* in meat, drink, company, and divertisements: when thou art too much entangled in wordly *affairs*, and followest with much obstinacy thy own will and judgment in all things: when thou dost not heed, nor give ear to *Gods* inspirations when he speaketh inwardly to thy *hart*. These are the cheif *impediments* which hinder thee in the way of *vertue*, which thou must endeavor with all care to remove. Whatsoever thou dost, let *vertue* accompany thy *action*; whatsoever thou dost, doe it with promptitude and alacrity, direct it to a *perfect* end; and still remember to have a good intention in all things: and lastly doe it with such a serious application, that the work itself may have proportion with the knowledge thou hast of the end unto which it is directed. *Perfection* doth not consist in the multitude of *exercises*, but in doing our *dayly actions* with a perfect intention. For
the

the praise is not due to the *work*, but to the *manner* of doing it.

4. The dayes fly, time runs away, and no man is able to restore what is past of it. Thou dost not live, but art about to live; for still thy life regards *to morrow*. Soe thy *life* escapes from thee, whilst thou art busy in seeking how to *live*: in the mean time *old age* comes upon thee, *death* follows, and seizes upon thee yet unprovided. As *Travellers*, who entertain one another with mutuall discourse on the way, find themselves at their *journeyes* end, before they think they are nigh it; soe thou who art continually marching to thy grave sleeping or waking with an equall pace, wilt not perceive it untill thou comest to it, because thy mind is filled & distracted with worldly things. Why therefore dost thou delay? Learn how pretious Time is, and how to make use of it with all speed: this day, this hour is *pretious*, and if thou loofest it, the *losse* is irrecoverable. Thou art carefull enough not to let thy *lands* be invaded by others; and if the least dispute happens concerning their *limits*, thou presently flyest to *arms* or *law-suits* to defend thy *Right*: but as for thy *Time*, thou permittest any man to *rob* thee of it, being
lavish

lavish and prodigall of that, which of all things thou shouldest endeavor to conserve with most avarice. Reckon thy age, sum up thy past years; & though thou hadst lived above a hundred, yet thou wilt find thou hast not so many years as thou imaginest. For how much of this Time hast thou spent in sleeping, feasting, wrangling, and in conversing with thy friends? Adde all those hours spent in doing nothing, which passe away unawares to thee: by considering this, thou wilt understand how little Time in thy whole life is properly thine, and thou wilt confesse thou dyest very soon. Thou often complainest of having lost many dayes: why then dost thou not endeavor to make such use of present Time, that when it is gone thou maist say, I doe not see how I could have employed it better? Our dayes are only present one by one, and we possesse them only by moments. Why dost thou loose to day, which is in thy power; and disposest of the future, which is not thine? The greatest impediment to a good life is delay. Live to day, for to morrow is too late.

5. Consider God as present in all thy thoughts, words, and deeds: regard no other end but him, and still follow his

will.

will. He never strayeth out of the right way, who taketh God for his Guide. The business of thy *Salvation* will goe well, if thou directest all thy actions to the honour and glory of God, and livest soe, as if he beheld thee, who sees all things, sustains all things, and disposes all things. Thou canst never be out of his sight; for he is present not only to thy words and actions, but also to thy most secret thoughts when the doors are shut upon thee, and thou in the dark, doe not think thou art alone: God is still with thee, nothing is shut to his sight; and consequently the consideration of this his presence ought to sanctify all thy secrets. In him it is we live, move, and have our being. Remember therefore, to eat and drink in his sight, to walk with him, to doe all thy actions in his presence, and to order all thy whole life in his sight. Make thyself worthy of his sight, that he may alwaies behold thee with a favorable eye. Thou wilt find thyself necessitated in a manner to live well, if thou considerest that thou dost all thy actions before him who seeth all things. Live soe, as if there were none in the world but God and thyself. Whatsoever his divine providence hath ordained for thee, embrace it with a
M willing

willing mind, whither it be prosperous or adverse fortune. Thou seekest God; & what matter which way thou comest to him? whither it be through prosperity or adversity? God send thou maist find him at last any way.

CHAP. XX.

The profit of Solitude. How to fly evill company. What are the common vices of the world. A proficient must still labour for vertue. Marks of advancing in it.

1. **I**T is a great sign of a settled mind and well purged from evill affections, to be able to live solitary. As God dwelleth in himself and is happy in himself, so thou wilt imitate Gods happines, if thou canst learn to dwell within thyself. And indeed, if thou wilt thyself, thou wilt never be alone; that is, if thou wilt never separate thyself from Christ. But if thou wilt needs be talking, speak with thyself, but take heed thou dost not speak with a bad man. Wilt thou know, what thou art to talk of to thyself? that which men commonly
speak

Speak of others: that is, *Speak* ill of thyself to thyself. Mark and *Speak* of thy own faults, and reprehend all thou findest amisse in thyself. Thou wilt never want *fautes* to correct. Retire thyself from the world, and yet hide thy *solitude* as much as thou canst. Tis a poor ambition to boast of thy *solitude*. But remember to joyn inward *solitude* to thy outward retreat, thereby to make profit of it, and render it sweet and easy. Withdraw thyself from all vain *occupations*, and fly not only men, but also *business* which doth not concern thee. Keep thyself free from all *creatures*, and blot out of thy hart all *images* of them. Cast away all care of transitory things, all idle thoughts; and attend only to God and thyself within the secret retreat of thy own hart. In this *silence* of the mind, in this *oblivion* and privation of all things is found true quiet of hart, and tranquillity of mind. Let this therefore be thy *refuge*; hide thyself in it, & employ all thy thoughts in it. For the way to find God is to forsake all *creatures*.

2. If thou desirest to be good, fly evil company. Nothing corrupteth good *manners* so much, as to be familiar with many. If thou hauntest much *company*, thou wilt

not alwaies bring back all the *vertues* thou hadst when thou wentest amongst them. A weak mind that is not well grounded in *vertue*, is not so well able to resist the power of so many *vices*, when it sees they have so many *patrons*. We are subject still to follow the greater *number*. If we live and converse with such as are *delicate*, we are apt to follow their steps and grow *effeminate* too with them: if we have rich *neighbors*, this commonly makes us also covet to be *rich*. One bad example of *Luxury* and *avarice* is enough to undoe thee. Our own *parents* sometimes, our own *servants*, our own *companions* draw us to *evil*. All is full of dangers, all is full of *snare*s. We are no sooner *born*, but we are taught to be *wicked*. We shall scarce find any man who doth not teach us some *vice*, either by commending it, or by infecting us insensibly with it. Thou wilt doe well to keep thyself sometimes at *home*, in thy own private *chamber*, free from all the tumult and conversation of men. Oh, how sweet is such *retirement*? when thou art *alone*, all is quiet, peacefull, and secure. Thou art called to walk *abroad*, and thou followest. Thou meetest with more *company*; and then many being gathered together,

gether, many *sins* are committed in discourse; so that, although thou wentest out with a good *conscience*, thou comest home guilty of *sin*. And yet thou dost not perceive the wounds which thy *soul* hath received untill thou returnest to thy *solitude*. Retire therefore into thyself, as much as thou canst, and permit not thy mind to be infected with the *sins* of the *multitude*, which is commonly too prone to all manner of *vice*. He hath most content and joy of mind, who is least *distracted* with worldly discourse.

3. Suppose thyself on the top of some high *mountain*, and that from thence thou couldest behold all the *miseries* of the world; and by this thou wilt easily learn to hate the world, and to fly from it into *solitude*. Thou wilt see the high *wayes* beset with *Theeves*, the seas infested with *Pirats*, war resounding on all *sides*, *fields* stained with human *blood*; in a word, all sort of *vice* reigning every where. Thou wilt see voluptuous persons commit such *sins*, as they themselves cannot approve of. Thou wilt see so many abominable and unworthy crimes, that thou wouldest think they were all *mad* that commit such things, if the number of *sinners* were not so

M 3 great.

great: and tis this that makes them think they are not much to blame, because they see the whole world commit the same faults. There is no security in the *Laws*; and even those who should protect *innocency*, oppress it. The *innocent* are condemned, whilst the *guilty* are absolved: & the *Judge* becomes more *criminall*, in favouring and absolving *sin*, then he was who committed it. The *laws* are not feared; for he who thinks he can buy off his *sins* with bribing, fears nothing. The *Tongues* of *Detractors* are full of bitterness; and there is nothing but deceit in the words of *flatterers*. Those are full of *hatred*; these full of *lying*. Some are given to *drunkenes*, others to spend their time *idly*. Some are insatiable in their *Avarice*; others still ambitious of *praise* and *esteem*. Consider & look upon the *publike market-place* of some great *Town* when full of people, and thou wilt find there are as many *sins* as men. They are all guilty of *injustice* towards their neighbors, contemning their *Maker*, and abusing his *creatures*, which consequently will appear as so many *judges* and *witnesses* against them in the *last day*. And how is it possible thou canst stand firm, or be retired within thyself,

self, in the midst of so many *Vices* which encompasse thee on all sides, and which still keep thy thoughts fixed on earthly things; whilst thou strivest to raise up thy mind to heavenly contemplation? It is a hard thing for a man to keep himself innocent in the midst of innumerable sinners. For if they cannot change thee, they will at least hinder thee very much. The only way to be secure is to withdraw thyself from so many evils, and to put thyself in such a quiet condition as to be able to look upon all the disorders of the world without fear of being infected thyself with them. He hath an invincible spirit, who hath bid adieu to all worldly things, and can live within himself as in a strong castle well guarded against all enemies: To such a man the world seems a prison, and solitude a paradise.

4. Tis no great matter to have quitted the company of men, unless thou art attentive to thyself, and to the practise of *Vertue*. There can be no good, where *virtue* is wanting: no quiet, no happiness unless it proceed from *virtue*. There are three things which correspond with one another in the whole universe. Amongst all things & above all things God, amongst

sensible

sensible things *light*, and amongst the affections of the mind *Vertue*. God is the *light* and *vertue* of all things: *light* is the *Vertue* of the world and the image of God: *Vertue*, is the *light* of the mind, through which we are named & become the children of God. Thou must approach it with a clean hart and purifyed mind, if thou desirest to arrive to the height of *perfection*. For *vertue* is the perfection of man, restoreth innocency, & is full of all spirituall sweetnes. It supplyeth the defect of *nature*, which of itself is not capable of *supernaturall* felicity. It consisteth in a facility to doe good, by means of which we live as we ought, are enlightened in our *understanding*, resist sin, and merit eternall life. In pursuance of this, thou must first learn the nature and acts of those *vertues* thou pretendest unto, because no man loves, what he doth not understand. Then, when thou hast once begun, endeavor not to intermit or cease from the *practise* of it: although occasion should be wanting, we must imitate *souldiers*, who in the midst of *Peace* are still exercising themselves, and by *fighting* with one another only in jest, prepare themselves for reall combats. Imagine thou wert accused of the greatest crimes, fancy thyself

thyself calumniated, or that all thy riches were suddenly taken away from thee; and by this means thou maist exercise thy patience, as much as if such things were really soe. Thou wilt not be dismayed when the thing happens, if thou canst thus exercise thyself before it comes. He that hath bine often wounded in the war, fights with a good courage when the battle comes.

5. The habits of *Vertue* are not got but by long exercise. To know if thou hast learnt any *vertue*, take these marks. To wit, if thou findest that the *vices* which are opposite to the *vertue* thou desirest to practise are quite extinguished in thee, or at least very much suppressed. If thou hast overcome the *motions* of evill affections, and brought them to obey reason. If thou findest not only a facility, but also an inward delight in the practise of *vertue*. If thou canst content the murmurs & reproaches of repid spirits, and use a full liberty of will in the exercise of those *vertues*, which displease such imperfect *Christians*. If thou beginnest to detest and abhor those evill practises, unto which formerly thou hadst a strong inclination. If thou art afraid even in sleep to consent to or take delight in any

in any *dishonest* action, or to approve any *unjust* proceeding. If thou strivest to *imitate*, what thou praisest and admirest in others; and *abstainest* from those things which thou reprehendest in them. If thou esteemest no *fault* little, but art carefull to avoid all sort of imperfections, however soe little. If, when thou seest & hearest that those who are no better than thyself abound in *riches* and are raised to great *honours*, thou canst look upon them without envy or emulation. If thou hast no difficulty to acknowledge thy *faults*, desiring that all men would reprehend & correct thee. If content with the *testimony* of thy own conscience, thou hidest and concealest thy good works. For *virtue* is a reward to itself, and desires no other *recompense* for doing well but the satisfaction of having done it. Finally, if thou applyest thyself without cease to the practise of *virtues*, for true *virtue* never droop, but is alwaies in action.

CHAP. XXI.

Of the three Theologicall Vertues. Faith is to be shewn by the exercise of good works. Our hope must be in God alone. Motives of divine Love. The love of our neighbors is shewed by helping them, and doing them good. An Exhortation to Almsgiving.

1. **F**aith is the ground of all other vertues, and foundation of the life of a Christian; without which it is impossible to please God. This was the wisdom by which the whole world was subdued; & we must stick close to it, laying aside all curiosity or searching into the mysteries of it. Beleeue then and doe good works withall, because Faith without good works is but a dead faith. In thy speech & profession thou endeavorest to passe for a faithfull Believer; take heed thy life and manners doe not speak thee an Infidel. Thou beleevest the Gospel; why then dost thou not obey it? Thou beleevest there is a life everlasting; why then dost thou prefer a short

a short time in this world before *Eternity* which shall have no end? What doth it avail thee to beleeve *Truth* and goodnes, if thou art false thyself and workest *iniquity*? It is impossible, that he who beleeveeth *well*, can live *ill*; for no man can be said to beleeve well, but he that practiseth what he beleeves.

2. Since it is certain that all things are disposed and governed by the providence of *God*, so as not so much as a *bird* falls out of the *ayr*, nor a leaf from any *Tree*, without his will and knowledge; thou oughtest to commit thyself wholly to his protection, and to have a strong confidence in his help; not doubting but that he will alwaies be ready to help thee in all occasion. Know that all human *Counsell*s are deceitfull and uncertain; & therefore thou oughtest to permit thyself to be wholly guided and governed by *God* without the least trouble or anxiety. And though some unexpected *misfortune* should happen, which may seem to confound & spoyle all thy actions and designs; whither it be sicknes, calumnies, false accusations, or some other greater afflictions; doe not loose courage for all this, but confiding in his divine assistance commit thyself wholly to

to his Will: for God hath decreed perhaps from all *Eternity* to make these chances & afflictions a means for working thy *Salvation*. He that hath a strong hope of the future *joyes* and riches of *paradise*, doth not feel the present *miserie* of this life. As much as thou hopest & believest, so much thou maist be said to possesse.

3. *Charity* which is the *Queen* and soul of all other *Vertues* regardeth God and our neighbour. As for God, we are bound to love him above all things with all our *hart*, with all our *Soul*, and with all our *strength*: we must love him purely for himself, and for the love of his goodnes. That thou art, that thou livest, that thou hast motion and sense, that thou understandest, all this is the grace and gift of God. It is he that hath redeemed thee from the slavery of the *Devill*: it is he that hath endowed thy *Soul* with innumerable prerogatives: it is he that hath prepared *life* everlasting for thee without any preceding merit of thine. The skies, the earth, the ayr, the water, all things contained in them, cry dayly unto thee, that thou art bound to love him above all things, because he is the *Author* of all these things and hath created them for thy use. Why then dost thou wander

N

here

here and there to seek thy happiness where it is not to be found. Love that one sovereign good (to wit God) in whom alone is all that is good. Seek that sovereign Good, then which nothing is greater, nothing more desirable. Tis Love alone, that can make us capable to shew our gratitude to God; although it is altogether impossible we should requite his benefits with an equall proportion of Love. Love is not idle, doth not seek its own interests; it worketh great things, when it is great itself. Nothing seems hard unto Love. A true lover may suffer death, but can never be overcome.

4. Nature hath made us sociable, and given us all a mutuall Love: for we are all members of one great Body, being all called to the same Faith, and same glory. He doth not love God, who loveth not his brother. The effect of charity to our neighbors is to doe good unto all, to be kind, to be civill, and prevent them with love, and good turns. Doe good unto those who have need of thy help with a cheerfull and willing mind, without delay, unles it be requisite to deferr it for a while, thereby to favour the bashfulness of those who are to receive thy benefits. Doe not stay untill thou

thou art asked when thou once knowest the necessity of a person. It is a hard word, to be obliged to say, *I desire your assistance*. If thou preventest thy friend, by doing him a curtesy before he asketh it, tis a double good turn. He that hath obtained by asking, cannot say he had it for nothing. If thou canst not prevent his asking, at least let him not ask long; but grant him what he asketh with such a readines, that he may think thou wert ready to assist him without being asked. Then, together with the good turn thou dost him, give him also good words; and let no sadness, slowness, upbraiding, or boasting be mixed with thy curtesy. The matter will speak for itself, although thou sayest nothing in giving it: God who seeth thy most hidden thoughts, will reward thee for it.

5. Amongst all the acts of christian charity we may give the first place to *alms giving*, by which our faith is shewn, our sins are redeemed, heaven is bought. Take heed then, thou dost not contemn the poor, who although he is in want himself, yet is able to make thee rich in the sight of God. Thou art sold to the devill by thy sins, redeem thyself with thy mony: and change the instrument of Avarice into a subject of mercy.

Thou givest a *Comedian* money to fill his purse, only for making thee laugh: and wilt thou give nothing unto *Christ* who promiseth thee the *kingdome* of heaven? Thou payest tax and contribution to a *Prince*, and that unwillingly, although thou hast received no advantagious crop from thy harvest; and canst thou deny to give a small *alms* unto *God*, out of the abundance of thy stock? Take heed least by sparing thy *mony*, thou becomest guilty of thy *brothers* death. Thou hast killed him perhaps, by not feeding him in his want. Thou takest great care how thy *Heirs* may live at their ease after thee, but thou takest no care to make a happy end thyself. It is better thy *heirs* should want something of that full *Estate* which thou intendest to leave them, rather then thou shouldest hazard thy *Salvation* to enrich them. Cast up thy accounts: and see what portion or share thou hast in heaven, and what thou possessest in this world. Of all that thou possessest in this *life*, nothing will remain thine when *death* comes, but only that which thou hast sent before hand into heaven by the hands of the *poor*. Consider, and blame thy own infidelity. *Theeves* may deprive thee of what thou lockest up in thy chests,

thefts, but that which thou hast sent into heaven is secure for ever.

CHAP. XXII.

Of Prudence. The Necessity and difficulty of it. The duty of a prudent man.

1. **A**S it is impossible for an *Architect* to make his work just and even without the help of his *Rule* and *Plummer*, so we can never doe our actions aright without *Prudence*. This is the *Guide* of all other *vertues*, by this things are done in due order: tis the *eye* of our *Soul*, and the art of well doing. No man can lead a contented life without *prudence*. And yet tis the most difficile and most obscure of all *arts* to learn. The difficulty proceedeth from its comprehending and considering all manner of things as well general as particular. Besides, whereas the things of this world are subject to continuall *change*, and depend on severall circumstances; it is not in every mans capacity to reduce them to a certain *rule*, or to joyn, *temper*, and reconcile things which are

many times quite opposite and contrary. As for the obscurity unto which it is incident, the cause seems to be in a certain *darknes* wherein the severall causes of things are involved. We see as it were the top of our affairs, but we know not where their foundation is hidden. Moreover, the prosperous or unhappy event of things depends on the eternall decree of God; which is another cause that true *prudence* is rarely found. Very few, and perhaps not one man in the whole world, can alwaies foresee what is most expedient in every matter.

2. *Prudence* is got by use, memory, and experience. Particular things which are governed by *prudence*, are known unto man by use and experience. Thou wilt ever be safe, if thou wilt believe thy own and others *experience*, and never undertake any thing, which may give thee reason to fear, or put thee in danger to fall. But that thou maist dispose all things with *prudence*, first look unto thyself, then consider the *business* thou art going about, and lastly the *persons* for whose sake, or with whom thou art to deal. Examine well thy own ability, least that thou maist seem to thyself able to doe more then really thou canst.

First. One falls by trusting to and relying too much on his own *eloquence*; another offends against *prudence* by undertaking more then his *Estate* is able to bear: a third indiscreetly oppresseth his infirm *body* by some laborious *office*. Consider what thou undertakest, and compare thy forces to thy designs. He that will goe about to carry more then he is well able to bear, will fall under the *burden*. Undertake nothing then, unles thou knowest or hopest at least thou shalt bring it to a good end. Choose such *persons* to deal withall, which thou thinkest are worthy of thy *friendship*, and deserve that thou shouldest employ part of thy life in their service: study their nature and manners, that thou maist not endamage thyself, by seeking to profit others. In fine, thou oughtest to consider, whether thy nature be proper for such employments; and endeavor still to apply it to those things which thou hast a naturall inclination to. Tis but lost *labour* to strive against nature.

3. A wise and *prudent* man undertaketh nothing, as long as his *thoughts* are any way troubled: for a troubled mind, that is deluded with the *fancies* of some inordinate passion, cannot discern Truth and honesty

honesty from their *Contraries*. *Precipitation* also is very much contrary to *prudence*, and leadeth many into great and inextricable troubles. Wherefore a *prudent* man doth nothing rashly, but submitteth his own judgment to the counsell of a *friend*. Mens thoughts are full of fear, their forecasts very uncertain, the event of things alwaies dubious, experiences deceitfull. Where many advise, there is most certainty. It concerneth also a *prudent* man to consider things in themselves, and to look upon them destituted of all painting and disguise, which are wont to deceive the unwary. Lay aside the consideration of money, fame & dignity. Search the matter in itself: ask what it is, and not what it is called. 'Tis a great *folly* to permit ourselves to be deceived with *figures* and shadows. Then look upon the whole busines, and behold all that can happen, as out of a high watch-Tower, that thou maist not be forced to say in the end like a foolish man, *I did not think this would happen*. To this purpose thou hast need of long consultation, mature judgment, and a strict examination, least that some bad *circumstance* should spoyle the action, least that *prudence* should degenerate into *craft*, and in fine, least

least that (true and apparent good having so much similitude) thou shouldst embrace vice for vertue. Having thus at length resolved upon the *election* of what thou art to doe, break of all delay, and presently put in execution what thou hast resolved. No *delay* is to be admitted where good *Counsell* is once taken; which cannot be praised, untill it is put in effect.

CHAP. XXIII.

Of Justice and Religion. What Penance is, and in what it consisteth.

1. *J*ustice being a supreme vertue and born for others not for itself, transmitteth all that it hath unto her neighbors, seeking nothing for itself, but to be put in practise. This is the *vertue* which keepeth men from mutuall *injuries*, and keeps the whole world in *peace*. It is this which makes a secret agreement of all things in nature, and is the *bond* of all human society: and nothing can be right without it. The *just* man offendeth no body, challengeth nothing which is not his own, does good to all, thinks and speaks well of all his neighbors,

bors, gives every one his own, & never hinders the good of another. If he is in *Authority*, he commands what is *just*, he deals openly, and preferreth the good of those who are under him before his own private *Interest*: he punisheth *vice*, rewardeth *virtue*, and so keeps all in good order. If he is subject to others, he is quiet and peaceable, obeyes the *law*, & command of his *superiors*, and being content with his own *state* he doth not ambitiously aspire to any *dignity* or *office*; neither doth he intrude himself into affairs which doe not concern him. He exerciseth *Justice gratis*, because he knows there can be no greater reward of *just* actions, then to have occasion to shew ourselves *just*.

2. *Religion* which is the most excellent of all *vertues* which can be practised in this life, regardeth *God* immediately in himself, as he deserves to be worshiped and honoured. The first *worship* we owe him, is to believe in him, and to know him: and next to adore his *majesty*, and admire his *goodnes*. It avayleth little to know *God*; the *Devills* who hate him, know him as well as *men*: he exacteth our *Love* and *worship*, which consist of things which are better known then practised.

Thou

Thou knowest he is that God who governeth the world, hath care of all human kind, moderateth all things: thou confessest he is all power, all goodnes, all majesty: and thou hopest to find eternall *beatitude* in him, as thy soveraign good and last end. Why then dost thou not adore him as thou oughtest? why dost thou not give him supreme *worship*? why dost thou prefer earthly things before him? All thy *Religion* is vain, unles thou shewest it by thy *actions*. Dost thou desire to be truly *religious*? walk in the presence of God, and thou wilt be perfect. He may be truly said to worship God, who imitateth his *Attributes*. True *religion* tyeth thee to God, and God to thee. Let thy *religion* be free from negligence, error, and sins. Tis a great folly to talk much of *religion* and faith, & to live like an *Infidell*. A learned *heatben-Philosopher* in the primitive times speaking of such men, scoffingly said; Nothing is more glorious then your *Christians* when they speak, and nothing more miserable when they come to action,

3. *Penance* is a vertue by which we make reparation of honour to Gods law which we had transgressed: by this we are inclined to detest and expiate all our sins,
and

and to make resolution of never consenting to them again. The pleasures of this life passe away in a moment, but that which disquiets and torments the conscience, still remaineth. What doth it avail thee to hide the shamefulness of thy past sins? no man guilty of sin thinks himself absolved even in his own judgment. Nature hath framed a *Tribunal* in every man's breast wherein every one is his own *Accuser*, his own *Witness*, and his own *Judge*. Call thy mind and thy senses every day to render an account before this *Tribunal*. Plead thy own cause against thyself, and accuse thyself as much as thou canst. Examine how thou hast spent the whole day: recall to mind all thy words all thy actions, and if possible all thy thoughts; hiding nothing, omitting nothing. If thou acknowledgest thy sin, God will pardon it: if thou confessest it, thou curest thy own *Soul*. Doe not think thyself secure, in that no body but thyself knows thy wickednes. Dost thou think it better to be condemned in *secret* then to be absolved *openly*? Wheresoever thou hidest thyself, thy own conscience is still with thee, and thou canst never fly from it. Thou art in a miserable state, if thou contemnest
what

What it suggesteth to thee.

4. Our life is divided into three sorts of Times : present, past, and future. The *present* is but a moment, is gone before it comes ; the *future* is not yet come : as for that which is *past*, it is in thy power to recall it at least to mind and to examine it as often as thou wilt. Doe not fear thy memory will fayl thee, nor be not ashamed to look back on thy life past, nor to reproach to thyself thy own errors. The oftner thou dost this, the sooner thou wilt mend. Resolve to be revenged on thyself, and never to commit those faults which now thou art sorry to have once committed. Those who have escaped a ship-wrack bid *adieu* for ever to the ship and sea, and ever after blesse the providence of God as often as they think on the danger they escaped. I could wish thou wouldst make the like resolution, that is, never again to expose thyself to that which thou hast once feared. Thou hast escaped a great danger; doe not expose thyself again to the same. God hath still pardoned thee, as often as thou hast sinned : take heed thou dost not make this a pretense to wickednes, by growing worse, because God is good. Thou advisest sometimes

what thou art to doe ; why dost thou not rather call to mind what thou hast done ? For advice for the *future* proceeds from experience of what is *past*. Many would become *wiser* then they are , did they not think themselves *wise* enough already. Unles thou mendest dayly, thou wilt grow worse and worse every day.

CHAP. XXIV.

Of Piety and Observance. Obedience, and gratitude are commended. How to receive and return good deeds.

1. **N**O tongue is able to expresse and sufficiently to extoll the praises of a man who can truly say : I have alwaies obeyed my *parents* , I have alwaies submitted to their *will* in all things , without the least murmuring : I have alwaies observed the laws of my *countrey* : I have alwaies done good to my *kindred* and relations : I have alwaies endeavored to oblige every one by good *turns*. These are the duties of *Piety* , which we owe and ought to pay to our countrey, friends, and relations. But as we are to pay these offices

tes of Piety to our friends; so likewise we are to pay due respect to all our Superiors, Princes, masters, and others, who are any way above us in dignity, wisdom, age, religion, and piety. For it is the custome to rise and stand in their presence bare-headed, to give them way, to light from horse-back or to come out of the Coach when we meet them, to kneel at their feet, to kisse their hands or garments, & to shew them other signs of our respect, according to the fashions of the countrey we are in. And thou wilt find no difficulty to give them their due in this point, if first thou hast conceived a high esteem of their dignity. For by this means there will arise in thy will a certain care and fear, which will make thee avoid all familiarity with them, and by considering their greatness acknowledge thy own littleness. All power is from God: and consequently all the honour and respect thou givest to thy betters, is still lesse then what thou owest them, that is, if thou considerest God in them.

2. As all misery had its beginning from the disobedience of our firsts parents, so we have bine put again in a capacity of being happy by the obedience of the son of God, provided we also keep our obedience to God

and our Superiors. *Obedience* is the perfection of all things, and strongest connexion which they have with their first beginning. For it deriveth all things from God, and referreth all to him. *Christ* recommended this *vertue* in particular, and chose rather to loose his life then to loose his *obedience*. *Obedience is better then sacrifice*, because thereby a man *sacrifies* his own will. We must receive the command of *superiors* as a voice coming from heaven, without examining the cause and motive of such commands. He that hath learned perfect *obedience*, will not stand to give his own judgment of the thing commanded. When my *superiour* admonisheth me, when the *law* commands me, and tells me what I am to doe, I must not dispute or excuse the busines, but *obey* with promptitude & simplicity; shewing myself equally ready to perform all things, great or small, easy or hard. There is only one *case*, wherein thou maist be obstinate and refuse to *obey*; that is, if any one goes about to draw thee from *vertue* or force thee to doe any thing against *Gods* law. As for any thing else which is commanded thee, thou art to obey readily and without all murmuring.

3. *Gratitude* consisteth in acknowledging ourselves

ourselves oblig'd for some *curtesy* received. Our cheif care must be to have a true esteem of the *benefit* which is done us, in which we should not so much regard the greatnes of the *gift* itself, as the greatnes of his good will who giveth it. And we ought to have such continuall memory of good *deeds* which are done us, as never to forget them. He cannot be thankfull for a *curtesy*: who soon forgets it: and he that still remembers it, may be esteemed to have already requited it. There needs no great riches, nor labour, nor prosperity, to shew ourselves *gratefull*. Tis alwaies in our power. If thou wantest means and strength, thou canst not want a will, in which thou art able to repay *Kings*. When thou receivest a *curtesy* from any one, receive it cheerfully, and in such a manner, that he who obliges thee may see his *curtesy* is well bestowed. He hath good reason to rejoyce that sees his *friend* merry and light-hearted, but his joy encreases when he considers that he is the cause of his *friends* joy. He that receives a benefit with *gratitude*, & with a kind acceptance, may be said to repay the first pension of it. He hath no intention to be *gratefull*, who throws (as we may say) all *curtesies* so far

out of his memory that they seem quite out of sight. He that extolleth the good which is done him, and confesseth his own incapacity to requite it, hath already requited it. He that receives a *curtesy* with a proud or negligent carriage, seems to make no account of the gift. He that is cold in returning *thanks*, and scarce moves his lips to acknowledge the obligation, is more *ungratefull*, then if he said nothing. An honest man at the very time he receiveth a *curtesy* is thinking how to requite it. For what is more contrary to civility, then not to return what thou hast received? and when we return a *curtesy*, we should endeavor to doe rather more then lesse, as good ground is wont to yeild a double encrease of the seed it hath received. Notwithstanding take heed thou dost not make too much hast in returning *thanks*. Some are of that nature, that when any little present is sent them, they presently send another to the same person, as if they would testify they owe him nothing. This is a kind of refusing to accept a *curtesy*, when thou blottest out one gift with another with so much hast.

CHAP. XXV.

*Of Truth, and the use of it. Simplicity
is commended. Acts of fidelity.*

IN all thy words, gestures, writings,
and other outward signs, still observe
Truth. It doth not become a *Christian* to
have a lying Tongue. Tis a weak, vulgar,
and womanish imperfection, to speak
one thing and think another. An honest
generous spirit speaks things as they are,
doth not exaggerate, or amplify them, doth
not deceive, doth not dissemble, doth not
use ambiguous words. *Truth* which is
simple in itself, loveth *simple* expressions.
It hates all disguise, because it is innocent.
But he that lyes or deceives, useth double
terms to cover his designs. He that speaks
ill, hateth light, as well as he that does
ill. Take heed therefore, thou dost not
observe the same rule in thy words as thou
dost in thy cloaths, that is to have one to
wear when thou goest abroad, & another
to use at home: least one thing appear in
thy looks, whilst thou concealest the con-
trary in thy hart. Nature itself abhorreth

this

this vice. Doe but take notice of yong children not yet come to the use of reason. They object *lying* to one another as the greatest reproach; and although out of a childish lightnes they often fall into it, yet by a naturall inbred judgment they alwaies condemn it in others. In which we ought to admire the providence of God, which hath planted in our minds a naturall inclination to those *vertues*, which are necessary to maintain human society: And *lying* is the most prejudiciall to this. For if thou detestest all falsity of speech as unworthy of a generous mind; why dost thou permit thyself and thy whole life to be nothing else but a continuall cheat? It is a great matter to deal plainly, and not to have a double hart.

2. *Simplicity* though a *vertue* little known amongst men, is notwithstanding of so great dignity, that God is wonderfully delighted with it; for, as the Scripture sayes, *his discourse is with the simple*. For whereas he is *simple* and sincere in himself, he also requireth the verue of *simplicity* in all souls, that come unto him: and this consisteth in speaking our mind plainly, without all equivocation or hypocrisy, so that our *exteriour* be still conformable to
our

but inferiour. It consisteth in acknowledging plainly and sincerely our own faults, when occasion requires: it consisteth in shunning all malice and detesting all cunning and politiek way of dealing: it consisteth in giving credit to all mens words (unless prudence requires the contrary) and thinking well of all men: it consisteth in not refusing to be esteemed fools by the world, that soe we may be found wise in the sight of God. In a word, he that is free from all duplicity of heart does all things with a pure and simple intention to please God alone. Unhappy craft! why dost thou seek so many wayes of deceiving? There is but *one* thing necessary, that thou maist find him, whose nature is *Unity* and simplicity. Thou wilt never arrive to the place thou aymest at, if thou walkest in two different wayes.

3. *Fidelity* is the greatest and cheifest good which can be wished for amongst men: for, take away this and all commerce and communication will cease, all freindship will be broken, all Leagues will be dissolved, all things will be out of order. And yet this is a *vertue* which is very rare and little known in the world. Tis a sign that *perfidiousnes* is very common amongst men.

men, since we see so many *Witnesses*, so many *cautions*, and so many *sureties* are required in every *contract*; and yet all too little many times to render the *compact* sure. The greater part of men is grown so base and treacherous, that they make more account of temporall *gain* then of keeping their word. Oh! what a shame it is for human kind, thus to confesse themselves guilty of publick fraud and common malice! We trust no man now a dayes without a *witnes* to answer for him: and we are forced to put more trust in the *Notaryes* book, then in the minds and meaning of those we deal with. But a true *honest* man faithfully performeth all that he hath promised, he never revealeth any mans secret, he keepeth his word and promise even to his *enemies*, and will rather dye then break it. Tis true, he is somewhat slow in promising, because he knows that he who is too hasty in promising, is often forced to repent very soon: but if he hath once promised, he will not deceive, he will not break his word, unles perhaps the matter should soe change, as it cannot be performed without *sin*. No man is obliged to keep a *promise* which cannot be fulfilled without offending *God*.

CHAP. XXVI.

*of Friendship. How it is to be enter-
tained. Certain rules of mutuall
Conversation.*

1. **N**othing is more necessary in hu-
man society then *Friendship*, no-
thing is more commodious, nothing more
sweet. It consisteth in a mutuall *benevo-
lence* (grounded upon *vertue*) betwixt two
persons, and in a mutuall communication
of each others *felicity*. How happy wilt
thou be, if thou canst find a friend to whose
breast thou maist safely commit thy most
secret thoughts, whose *conscience* thou maist
trust as much as thy own; whose *speech*
may comfort thee in thy afflictions, whose
advice may help thee in thy affairs, whose
merry disposition may dispell thy sorrows,
whose only sight may recreate thee? what
is more sweet then to have a man, unto
whom thou hast no difficulty to confesse
any *fault* thou hast committed? As we doe
not perceive that we are bit by certain
little *beasts*, untill we see the swelling: so
in conversing with a good friend, thou wilt

not perhaps perceive when and how he does thee good, yet thou wilt find at last that thou hast profited by his conversation. If there is not a mutuall love, there can be no true friendship; but tis more noble to love, then to be loved; and therefore benevolence is the main ground of friendship, and reciprocall love is but an addition to it. Besides that is to be counted true christian friendship, which is begun not for any temporall interest, but for the interest of God; which is entertained not by a corporall presence, vain services, or deceitfull flattery, but by a mutuall assistance in the study of holy things. There can be no solid friendship, if grounded on evill.

1. Great caution is to be used in choosing a friend, according to the common saying: That we must eat many bushells of salt together, before we make a perfect friendship with any man. Four things are to be tryed in one, whom thou desirest to choose for thy friend. First his Fidelity, a thing which is very rare in this world, that thou maist safely trust him with thy person and most seeret affairs. Secondly, his Intention, that friendship may have a lawfull end, & least that a holy thing be changed into some shamefull commerce. Thirdly his discretion,

cretion, that thou maist know what to ask of him, and what services thou art to tender him. Fourthly his *Patience*, that thou maist know whither or no he will be willing to undergoe any hazard or adversity for his *friend*. When thou hast tryed all these things in him, inform thyself also, how he hath behaved himself formerly towards other *friends*: for then maist expect he will prove the same to thee as he was to others. A true *friend* is a living *Treasure*, and therefore to be kept with great care, and to be lamented (if lost) with great sorrow. Thou art happy, if thou hast a *friend* who loveth thee, and not thy riches, table, or wit: who will correct thee committing any faults, who will help thee to rise and amend when thou fallest, who will comfort & exhort thee in the pursuit of *Virtue*. Thou wilt not find another like him in the whole world. There are many who bear the name of *Friends*, but few are really soe. No man loves another *gratis*, and for nothing. He that regards his own *interest*, and proposeth temporall things for the end of his *friendship*, is no true *friend*. He will love thee as long, as he finds his profit in thy *friendship*. If thy fortune chance to decay,

he falleth of; & he will end, as he began. True friendship is least found, where it seems to abound most.

3. As a *Physitian* that goes about to cure a sick friend, spares neither cutting nor burning; soe thou oughtest to behave thyself towards thy friend who needs thy correction; reprehend him freely, boldly, constantly, neglecting nothing, dissembling nothing. It is a poor way of obliging a friend, to foment his vices. Yet let thy admonition be secret, with all sweetness, and without mixing the least bitterness in words. Take time to deliberate before thou admittest any man into thy friendship: but when thou hast resolv'd to admit him, receive him with a sincere hart: speak as freely unto him, as to thyself. Thou shouldest live soe, as to doe and speak nothing, which thou art afraid should be known even to thy *enemyes*: but in regard *custome* hath so prevailed, that many things are esteemed necessary to be concealed according to prudence, at least communicate all thy cares, all thy thoughts with thy friend. Some are so indiscreet as to tell every one they meet what they should commit only unto friends: others are soe timorous as they dare not trust their dearest friends,

friends, and soe keep all their *secrets* within their own brest, and would not trust themselves if they could help it. Tis equally *faulty*, to believe all men, and to believe no body: the one seems to carry more *civility*, the other more *safety*. But if thou desirest to converse with all men without danger, thou maist easily doe it, not by *hiding* what thou dost, but by doing nothing which thou desirest should be *secret*.

4. *Affability* hath great affinity with *friendship*; for it moderates human *conversation*, in which we ought to keep a certain *modesty* and silence. A vertuous man should *hear* much and *speak* little. Tis a great fault to be more desirous to be known, then to know: to make ourselves known, then to know others: to be prodigall in spending our own wit and judgment to no purpose, rather then learn wit from others. Thou must accustome thyself to bear with the *rude* language and manners of those with whom thou livest: and because many speak things which are perhaps false, childish and impertinent, it is thy part to dissemble at all this with *prudence*. Tis the mark of an abject and effeminate mind, to desire to converse

with none but those who *applaud* and *flatter* thee. Speak lesse of thyself and thy own affairs ; be not obstinate in thy own opinion, and abstain from all haughty words, which sound as if thou didst intend to shew thy *authority* over others. When thou seest any thing done amisse, enter into thyself and examine thy *conscience*, to see if thou art not guilty of the same *vices* : and whatsoever thou hearest or seest, still endeavor to make thy profit of it. Things goe well with thee, if thou learnest to amend thy own *faults* by seeing the *defailances* of others.

5. When thou meetest with any strange, sudden, and unexpected thing, & which is contrary to the custome and fashion of thy *country*, doe not presently condemn it : for it is a sign of great lightnes to wonder and laugh at the *customs* of other *nations*, and be a slave to the *fashions* of ones own *country*. We must esteem things as they are, and not as they seem to be. The *common* people judge of all things according to the novelty, art, rarity, difficulty, pomp, rumor, and outward shew. But a *wise* man looks upon the *intrinsecall* value and grace, and contemneth all that which the foolish and mad *multitude*

fortune admires. Whatsoever happens, it is
 in thy power to make thy profit of it. Doe
 not lessen thy *fortune* nor diminish thy
rents. It is permitted thee to imitate *Stage-*
players and to act thy part in this world.
Actors weep, when they have no sorrow;
 they *buy*, & yet doe not *possesse*; they *com-*
mand, and yet have no *Authority*: they are
 reprehended without any *venge*; they re-
 prehend others without *anger*: because in
 all these things they represent the *actions*
 of other men, and not their own. I wish
 thou could'st also carry thyself after this
 manner in thy conversation with others,
 without all affection or propriety. The
 world is a great *stage*, on which appear as
 many *Actors* as there are men in the world.
 Doe thou take care to be not only an *Actor*
 in, but also a *spectator* of the *Play*. Those
 who come upon the *stage* to play their
 parts, are forced to take pains: but those
 who sit as *spectators*, laugh and take de-
 light.

C H A P. XXVII.

*Of Liberality, what it is : and how so
be practised. How it differs from
Magnificence.*

I doe not call him *Liberall*, who seems
angry with his money, who neither
knows how to give it nor how to keep it:
who doth not give it, but throws it away.
He is truly *Liberall*, who gives according
to reason and prudence, who gives accor-
ding to the measure of his ability, when
and to whom necessity requires, not re-
garding his own interest but the profit of
his neighbour. Moreover *liberality* is a ver-
tue which distributes benefits, hath for its
object the giving and receiving of money:
but the principall intention of *liberality* is
giving, because it is more commendable
to give, then to receive. But a good will
sufficeth, when we have nothing to give:
yea, the will is more considered, then the
gift, and thy friend will make more esteem
of thy will to doe him good, then the cur-
tesy itself. No man is so foolish, as to goe
about to thank the Rivers and Sea for that
they

they carry out *ships*; or to thank the *Trees* for bearing *fruit*: or the *wind* for blowing a fair gale: for altho all these things are *benefits*, yet they want a *will* of doing good. But when we give any thing, the sooner we give it the more it is esteemed. Some when they doe a *curious* spoyle all the thanks which is due unto it, by shewing a *discontent* in their looks, and deferring the doing of it untill another day: By this means they weary their *freind* with delay, they torment him with expectation: and whereas it is the property of a *willing* giver to give soon, he that shews himself *unwilling* for a long while, cannot be said at last to give with a good will. A *liberall* heart hastens a benefit; and then it is that the gift is sweet and acceptable, when it meets the person that hath need of it.

2. No man can lead a *happy* life, who looks only on himself, & regards nothing but his own profit and interest. Thou must endeavor to *live* for others, as well as for thyself. Why art thou so sparing of thy *wealth* as if it were wholly thine? Thou art only a *Trustee* in it. All that money & *Treasure* which thou lockest up in iron chests, and which thou hast unjustly extorted from others, is not thine. It was
only

only entrusted in thy hands, and now it belongs to another master. Either thy *Enemies* will come to possess it, or at least some *Heir* that is little better than an enemy. Wilt thou know how to make it thy own? By giving it away. In what is it, that thou esteemest thyself *rich*? in that thou hast house, money, and lands. If thou givest part of these things to thy neighbour, thou wilt hereby oblige him, and practise a *virtue*, which will remain with thee for ever. Money is never pretious, but when we *liberally* bestow it in good uses, and loose the possession of it.

3. Because we cannot doe great matters with small expenses, therefore, as in moderate charges we are said to be governed by *liberality*, soe when we make any splendid expences, it is called *magnificence*. These two *vertues* though alike in other things, differ in this, that the one appears also in *little* things, the other only in *great* things. A man that has but a small fortune, may notwithstanding be *liberal*: but to have the name of being *magnificent*, a man hath need of great riches. *Magnificence* appeareth chiefly in some remarkable excellency of a gift. For if a man should give a *Jewell* of great worth

to adorn some *holy* thing, we should rather call him very *liberall*, then *magnificent*: but if he should employ the value of this *Jewell* to build a *church*, *Altar*, or some other *magnificent* piece of work, we might then call him *magnificent*. And when we speak of *magnificent* works, we mean such as belong to the honour of *God*, the publick good, recreation, or the like. But in all these things there is a *decorum* or measure to be observed, as well in order to the *giver* as the *gift*. He is not properly *magnificent*, who spends more then he is worth; who engageth himself and his family in great *debts*, out of ambition to be esteemed *magnificent*. He is truly *liberall* and *magnificent*, who gives what is his own, and spends nothing at the expences of others.

C H A P. XXVIII.

*Of Fortitude : and the duties of it. That
a generous man should contemn
Death.*

THe nature of men is commonly weak, and their minds effeminate : wherefore they should still endeavor to arm themselves with fortitude, least that being terrifyed with dangers, they consent to any thing against Gods law. Fortitude hath a double office : first and cheifly, to bear all labour and danger with patience : Secondly, to meet and defy them, when occasion is offered. A generous man doth not rashly cast himself into dangers, but bears them with constancy when they come : he doth not desire occasions of fear, but contemns them when they happen : he taketh courage, where others loose it : where others fall, he standeth firm : he is not daunted with disgraces, repulses, banishment, or injuries : he is not frightened with prisons, torments ; no, nor with Death itself : he overcometh all sorrow, sickness, and trouble with the greatnes of his courage :

rage: neither threatening nor entreating can withdraw him from *virtue*: he is not discouraged, although he finds many *obstacles* in his affairs: he doth not fall under his burden, nor seek to shake of what he hath once undertaken; but he continues firm, untill he hath brought it to a good end; no burden can make him shrink: no force, no power, no fear can make him lesse: all the dangers in the world cannot make him forbear or hide his *virtue*. He doth not regard what he suffers, but still considers what he hath designed, & what he aymes at.

2. As those who *sayl* with a good wind doe not forbear to provide against a *Tempest*: Soe thou oughtest, in time of *prosperity* to prepare thyself to endure *Adversity*. Fancy to thyself that some great misfortune had befallen thee; as losse of children, shipwrack, banishment, wounds, torments, sicknes, calumny, reproaches; and carry thyself with that moderation in this *fancy*, as if those things were really befallen thee; that soe by this kind of exercise thou maist be able to say on all occasions: I had long since prepared myself against this misfortune, I foresaw it, and contemned it long since. It is decreed from

from all *Eternity*, What thou art to suffer, and when thou art to rejoyce: and altho every mans life is subject to severall chances, yet we all agree in this. As we are mortall ourselves, soe all that we possesse is subject to perish. Why art thou out of patience? What dost thou complain of? Although all that thou hast should perish, yet thou loosest nothing which is properly thine. It is better to give it willingly, when God calls for it, then to stay till we are forced to render it. *Epicurus* hath taught us that a wise man may be happy in the midst of torments. Altho, sayes he, he should be inclosed in *Phalaris* his brazen Bull, yet he will say: How little doe I value to be thus tormented. It was a generous saying, and not incredible unto us *Christians*, amongst whom are extant the examples of so many *Martyrs*, whose Constancy in the midst of Tortures, and alacrity in the midst of flames hath bine soe great, that they seemed to have no feeling at all of their Torments. To those who love God & willingly suffer for his cause, all pains are delights.

3. The excellency of *Fortitude* never appears with more glory, then when we are brought to suffer *Death*, It is very hard

to contemn *life*, in regard we see most men esteem it at so great a rate, that they think nothing more pretious. But if thou art *wise*, as it behoves thee to be, thou wilt not esteem *Death* an evil, since it is the end of all *Evils*, and the beginning of *life*. Thou shouldest leave thy *body* with a willing mind, considering thou art to receive it again in the *last* day. The necessity of *Death* is invincible, and tis meer madness to fear it: for that which we fear is alwaies dubious, but that which we expect, is certain. Consider how that *children*, and those who have lost their *wits*, doe not fear *death*. Is it not a shamefull case then, if *reason* cannot give thee the same security which want of *reason* gives unto *fools*. God hath given us *life*, but not without a condition of being subject to *dye*: he that is not willing to *dye*, shews that he never desired to *live*.

4. We are obliged to *nature*, for having granted us a certain time to see and make use of all her *riches* and *glory*: and now the time being out, we must part. What *wise* man, when he is brought to the last gasp, would be willing (if it were possible) to begin his *life* anew, to be first shut up in his *mothers womb*, then to passe over

Q again

again all the follyes of his *infancy*, to undergoe again all the fears of his *child-hood*, all the dangers of his *youth*, all the cares of his *man-hood*, all the labours of his *old age*? No man hath lived so happily, as to wish to be *born* again. Consider therefore whither thou art going, and whence thou art parting. But perhaps thou wouldest not be afraid to *dye*, if thou didst certainly hope to goe to *Heaven*. This is the cause of thy *fear*, because thou art void of all *vertue*, and good *workes*. and only now beginnest to be *good* when thou art forced to leave the *world*. Were it not for this, thou wouldest not be afraid to *dye*, considering that it is the *Gate* to eternall felicity. It would be a torment to a *just* man to be *born*, unles *death* were to follow.

5. No man *dyeth* with joy, unles he hath long prepared for it before hand. Render it familiar to thy thoughts by a continual *meditation* of it, that soe thou maist receive it when it comes, with a joyfull hart. A man is not said to have lived enough, for having lived many dayes, or many years, but for having a mind that desires to leave the *world*, & to fly to its *Origine*. He hath lived long enough who *dyes well*: and he *dyes well*, who hath

hath lived well. Dost thou desire to procure thyself a quiet death? At some thyself first to contemn all temporall things. He cannot fear death, who hath already deprived himself of more then death can take away from him. Dost thou desire to lead a pleasant life? Clear thy mind of all un-necessary care concerning it: be ready for all sort of death: and doe not concern thyself, whither thou art to dye by the sword, or by the violence of a feavor: Live for, that thou maist dayly say: *I have lived.* He liveth in security, and dyes with joy, who dayly fancies himself carried to his grave, and who is permitted to live after he was content to dye. It is impossible thou shouldest live well, unles thou dyest every day.

CHAP. XXIX.

*Of Magnanimity. The Character of a
magnanimous man.*

THe very name of *magnanimity* denotes some great matter; it is a high *virtue*, of great force, and alwaies tending to great things. Without this all other *virtues* would droop and languish. For whereas there occur many difficulties in the practise of *virtue*, *magnanimity* resists all and overcomes all: and never shrinketh, untill having past all difficulties, it hath generously arrived unto what it had proposed to bring to effect. This is the property of *magnanimity*, to wit, to incline us at all times to great and *heroicall* actions, and with the help of *Gods* grace to make us undertake the most difficile labours with a secure and ready mind. Thou must resolve to be *bold* and *couragious* if thou intendest to come to any thing. We cannot expect to perform great matters without great pains. Man is able to doe much, when he resolves to doe like a man.

1. A man of a great spirit alwaies aspires to great things, and contemneth all those things as little, which the vulgar esteemeth great. He does things, which are worthy of much honour; but is not sorry when this honour is not paid; and contemneth it when offered, unless obedience, or Gods honour requires the contrary. He does nothing for ostentation; but all for conscience sake, and seeketh a reward for doing well not in the mouth of the world, but from the work itself. He stands alwaies firm; is invincible; above all bad fortune, and still equal to himself upon all occasions; and doth not strive to ascend to higher dignities, but is content with his own greatness. He is above all things, and therefore is a slave to no body, begs and entreats nothing of others, because he wanteth nothing of all that is without him. Nothing can frighten or make him yield. Sometimes he makes shew of his generous nature, but then tis not out of any vain glory; for he still considers the degree he is in, & the gifts which God hath given him. But he alwaies joyns unto this a firm and profound humility in the sight of God, because he refers all his glory and all the gifts of nature and for-

tune which he possesseth unto him alone; holding for certain that of himself he hath nothing, can doe nothing, and is really nothing. This is to know the true limits of *vertue*, alwaies to have an humble opinion of our selves and all our actions; and yet not to refuse those *honours* which are due unto such actions, when we may accept them without breaking the rules of *modesty*. We must not pursue *honours*, but permit them to follow us.

3. He that hath this vertue of *magnanimity*, receaveth all the blows of adverse fortune with an undaunted hart, that he may attain to the height of perfection. When he meets with *inferiour* persons, he can still carry himself towards them with a certain moderation; and when he meets with *Princes* or some other powerfull and wealthy persons, he doth not cast himself at their feet in a flattering manner, nor will he permit his liberty to be oppressed with their *tyrannous* power. Those things which are worthy of *hatred*, he hateth *openly*; and those things which are worthy of *Love*, he loveth them after the same manner. And those things which ought to be done and spoken *openly*, he does and speaks them *openly*; because he fears nothing.

thing, and *hopes* for nothing. He does the same things which other men doe, but not after the same manner; and therefore he hides his actions from the eyes of the common people, and does not willingly make himself familiar with them. He soon forgetteth *injuries*, and is not subject to complain when forced to suffer any thing. He *praiseth* few, nor does he desire the *praise* of others, but still labours to doe things worthy of *praise*. He cares not for pleasing any but his friends and *superiours*: nor does he easily admire any thing, because nothing ever seems great or new unto him. He fears no *disastrous* event, being ever secure in his own *Vertue*. He hath a slow *gate*, a grave *voice*, a moderate *staid speech*; for he that is not solicitous about many things, hath no need to make great hast; and he that is content within himself, needs not any great *Wrangling*.

CHAP.

CHAP. XXX.

Of Patience. The occasions, and effects of it. Marks of true Patience. An exhortation to Patience in all manner of sufferances. The necessity of Perseverance.

Patience is a Vertue, which makes us suffer all the miseries of this life with a willing mind. But because these miseries are manifold, this vertue hath severall names, according to the diversity of Evils which we are wont to suffer. It is properly called *Patience*, when it beareth injuries with an equal mind: it is called *Equanimity* when we suffer patiently the losse of outward goods: It is called *Longanimity* when it fortifies the hart in the long expectation of some good: It is called *Constancy*, when it strengthens the will to bear all other sort of publick and private miseries. There is no vertue, which we can have a more frequent occasion to practise. For we are encompassed on all sides with so many enemies and so many miseries, that Job had good reason to say, that the life of man is a Warfare

Warfare upon earth. There is hardly any moment of our life, wherein we have not occasion to fight. And altho we had no outward enemies, yet every man is a sufficient enemy to himself. The source and cause of all that troubles and torments us, is in ourselves and from ourselves. We begin our life with *Tears*, and we are fit for nothing else in our *infancy*. This is the first thing we learn, and we practise it ever after, untill death. We read of many that never laughed, but we have not one example of any man that never wept. Patience therefore is necessary, to fortify our *hates*, to strengthen our *spirit*, to compleat our *vertues*. No man knows his own strength and vertue, unles he hath suffered some *croffe* or *adversity*. And he that wanteth patience, cannot be esteemed a wise man.

2. He cannot be happy, who hath never suffered some *adversity*. *Physicians* tell us, that too much *health* is a bad sign, and consequently to be feared: and *Mariners* are ever afraid of the *sea* in too great a *calm*. If thou art in some *calamity* or *sufferance*, doe not think it intolerable, but remember it is a *combat* which *God* hath sent thee. Unles thou *fightest*, thou canst not overcome; and unles thou *overcomest* thou

thou wilt never be crowned. And since it was necessary that Christ should suffer, and soe to enter into his glory, darest thou presume or hope to be partaker of his glory & felicity without having suffered any thing? Thou art much mistaken, if thou thinkest to find any other way to heaven. The two main principles of vertue are, to doe good, and suffer evil. It is a mark of true patience, when thou canst quietly bear an injury from another, when thou canst suffer misery without murmuring against God, when thou canst endure the company of those who have done thee wrong, when thou canst hear thyself calumniated without hating the person who does it, when thou submittest thyself to the will of God in all thy sufferances, when thou dost not complain unto others of thy crosses, when thou louest those who hate thee: when thou makest thy complaints only unto God, and art ready to endure much more with joy and thanks-giving. Lastly, he is truly patient, who doth not fall into impatience against the imperfections of others.

3. When we suffer any losse in our temporall affairs, we may soon comfort ourselves if we consider the inconstancy of all worldly things. Whatsoever thou possessest,

fellest, whatsoever thou louest, naturally
 flies away from thee: it is in thy custody
 for a while, but is not properly thine.
 Des not permit thyself to be deluded with
 the hopes of an imaginary stability in such
 things. Being thyself *infirm* thou art not
 to expect any thing *firm* in this world, and
 of all things thou possessest, nothing will
 remain with thee to the end but *ver-
 tue*. This is the only *immortal* thing which
~~mortal~~ man can challenge: all things else
 are subject to death. Therefore whatsoever
 thou possessest esteem it soe, as still to
 leave a great distance betwixt it and thy-
 self. A *vertuous* man can loose nothing,
 because he possesseth nothing as his own.
 Why dost thou grieve for the losse of thy
mony, for the death of thy *children*, and
 the burning of thy *house*: and yet art not
 sorry for the losse of thy *modesty*, *con-
 stancy*, and other *vertues*? whereas these
 latter are in thy power, and those *first* are
 neither thine, nor in thy power. If thou
 art sorry for the losse of them, thou shewest
 thyself worthy to loose them. Thou wouldst
 esteem thyself to have lost nothing, if thou
 didst love nothing with a disordinate af-
 fection. A *wise* man is never troubled for
 these exteriour things, because they doe
 not

not touch nor concern him.

4. Before thou goest about to doe any thing, consider all the circumstances that belong unto it, and thou wilt find many things which may give thee trouble, unless thou preventest them. Hast thou occasion to call a *Servant*? it may happen, that he is not *present*, or does not doe what thou wouldst have him doe. Art thou going to *visit* any body? it may happen, that the party is at home but neglects thee and will not *answer*. Foresee all these things, and all will be well. Such a one would not accept of my *company* to day, having admitted others: He would not hearken to my *discourse*: he placed me in the last place. These are the ordinary complaints of *difficile* spirits, into which delicate, effeminate, and indiscreet persons are wont to fall. A wise man never takes notice of these things, because he knows the life of man is subject to them. The best remedy is to suffer what thou canst not mend. If thou art offended with the malice or impudence of any one, consider that tis in a manner impossible the world should be without some wicked or impudent people. And if this seems impossible, what wonder is it to see *evil* men doe *evil*? Take heed thou

thou art not more to blame thyself, who didst not foresee that such a person would offend thee in that kind. The world is still like itself, and will never be without sin as long as men are in it.

5. When thou sufferest any pain or grief, consider not soe much what thou endurest, as what thou hast done to deserve it. And if thou wilt acknowledge the Truth, thou wilt confesse thou hast deserved far greater sufferings. God is the author of all things. The end of his chastising thee is, that he may cure thee, that he may exercise thy virtue, that he may harden thee to afflictions, & prepare thee for himself. And those whom he seems to spare, he reserves for future punishment. How shall I know what virtue thou art armed with to suffer Poverty, if thou aboundest in Riches? how shall I know thy constancy against the calumnies and hatred of thy enemies, if thou growest old without ever having had any? I have often heard thee comfort others in affliction; but I should be more willing to hear thee comfort thyself, and see thee moderate thy grief when any crosse doth befall thee. If thou art wont to thank and reward the Physician, that burns and cuts thy flesh; why dost thou not also yeild to

R

that

that *medicine* which is sent thee from *heaven*? It is a folly to esteem that a *loss*, which is rather a *remedy*. If poverty, sickness, and all those other things, which thou callest *evils*, could speak, they would insult over thee, and tell thee: why, oh man, dost thou think us thy *enemies*? Art thou deprived of any happiness through our fault? What virtue have we taken away from thee? have we made thee loose thy *Prudence*, *Justice*, or *Fortitude*? what hinders on our part but that thou maist still be merry? That which thou esteamest *bad* will turn to *good*, if thou still keepest thy *patience*, and standest firm against all events. It is a great *evil* not to be able to suffer *evils*.

6. Thou maist sometimes *dissemble* thy *constancy* in the afflictions of others, but never in thy own. Let thy sorrow and mourning be common with those that mourn; but not the cause of it. Comply a little with those who are *afflicted*; shew thyself concerned in their *miseries*, that by this means thou maist be a *comfort* to them. No man can help another that is fallen to rise, unless he bow himself to lend him his hand. But because all things may be taken two wayes, whereof the one is tolerable, the

the other intolerable; if any one hath done thee an *injury*, doe not thou regard him in that respect, because that is the intolerable side: But consider that he hath bine redeemed with the same blood of *Iesus christ*, and is ordained for the same glory as thou art: and this way thou wilt take him on the tolerable side. And whereas *friendship* doth not easily break forth into words of reprehension, endeavor still to hear the *Truth* from thy *adversary*. For he is alwaies very vigilant to observe all thy actions; & thy *vices* are better known unto him then unto thyself. He shall speak of thee in all places and in all companies; and in his anger he will not fail to discover thy most hidden faults; and all those imperfections which thou neglectest to mend. Doe thou make thy profit of this; & still have a care of thy *salvation*. Whosoever shall remember that he hath an *adversary* who still censures him in all things, takes more care to govern himself.

7. *Perseverance* is the Crown and complement of all *vertues*. A reward is promised to *Beginners*, but is given only unto those who *persever*. Wherefore above all things, endeavor to be constant and firm in thy *resolutions*. Nothing is soe profitable,

R 1 because

because it doth thee good when it is past. Thou goest back, if thou dost not advance: & if thou beginnest to stand, thou fallest down. Resolve with thyself what thou art to doe, and *persever* in that resolution to the *end*. He must be of a very unconstant mind, who is alwaies taking new exercises, and is alwaies changing from place to place. It is more to thy purpose to strive to be another *man*, then in another *place*. A plant or Tree that is often *transplanted*, withers at last: and variety of *medicines* hinders and spoyleth the *health*. If *S. Paul* (who is termed in Scripture a *vessel of Election*) not regarding what he had done, but what he was to doe, thought he was not yet *perfect* enough; what must thou doe, who hast reason to wish, that thy end may be soe good as his beginning? The desire of knowledge is endles, the love of *riches* is insatiable, and the *ambition* of men hath no limits. There is no end of hunting after things which must soon have an end: but if thou hadst once had a tast of the divine *wisedome*, thou wouldst soon find satisfaction and have enough. He invites thee to Perfection after another manner, who said: *Be yee perfect, as your heavenly Father is perfect*. This is the mark which

Which is set before thee, that thou maist know thou canst never be soe perfect but that thou maist still attain unto a higher degree of perfection.

CHAP. XXXI.

Of Temperance. How much Modesty conduceth unto it. Of Abstinence, and Chastity.

1. **T**emperance is a vertue which refraineth those pleasures which proceed from Tasting and Touching: it hateth & refuseth all superfluous delicacies; and is content with that which is necessary, in as much as reason permitteth. It hath this for an infallible Rule, to prescribe no other measure but necessity in things which belong to the body; & never makes use of pleasure for the pleasure itself. This is the vertue that must keep thee from making thyself a beast. A naturall modesty helps much unto it; in regard it is the curb of all evill motions, the cheif mark of a good nature; the Guardian of Chastity, & a testimony of Innocency. If thy mind is endowed with this, it will teach thee

R. 3. how,

because it doth thee good when it is past. Thou goest back, if thou dost not advance: & if thou beginnest to stand, thou fallest down. Resolve with thyself what thou art to doe, and *persever* in that resolution to the end. He must be of a very unconstant mind, who is alwaies taking new exercises, and is alwaies changing from place to place. It is more to thy purpose to strive to be another man, then in another place. A plant or Tree that is often *transplanted*, withers at last: and variety of medicines hinders and spoyle the *health*. If *S. Paul* (who is termed in Scripture a *vessell of Election*) not regarding what he had done, but what he was to doe, thought he was not yet *perfect* enough; what must thou doe, who hast reason to wish, that thy end may be soe good as his beginning? The desire of knowledge is endles, the love of riches is insatiable, and the *ambition* of men hath no limits. There is no end of hunting after things which must soon have an end: but if thou hadst once had a tast of the divine *wisedome*, thou wouldst soon find satisfaction and have enough. He invites thee to Perfection after another manner, who said: *Be yee perfect, as your heavenly Father is perfect*. This is the mark
which

Which is set before thee, that thou maist know thou canst never be soe perfect but that thou maist still attain unto a higher degree of perfection.

CHAP. XXXI.

Of Temperance. How much Modesty conduceth unto it. Of Abstinence, and Chastity.

1. **T**emperance is a vertue which refraineth those pleasures which proceed from Tasting and Touching: it hateth & refuseth all superfluous delicacies; and is content with that which is necessary, in as much as reason permitteth. It hath this for an infallible Rule, to prescribe no other measure but necessity in things which belong to the body; & never makes use of pleasure for the pleasure itself. This is the vertue that must keep thee from making thyself a beast. A naturall modesty helps much unto it; in regard it is the curb of all evill motions, the cheif mark of a good nature; the Guardian of Chastity, & a testimony of Innocency. If thy mind is endowed with this, it will teach thee

how to fear all dishonesty, to abstain from unlawfull actions, to keep thyself alwaies in the presence of God, to carry a respect to thyself in all time and place, and alwaies to love that spirituall beauty which appeareth most in the works of *Temperance*. Moreover, Thou maist then esteem thyself *modest*; when the very name of *immodesty* is displeasing to thee; when thou shalt consider that thy walls inclose thee, but doe not hide thee from the sight of God; although most men think their walls doe not soe much contribute to their living more *safely*, as to their sinning more *privately*. But what doth it avail thee to hide thyself from the eyes of the world, and to be out of their hearing? God is alwaies with thee, and sees thee every where: thy own conscience too is alwaies with thee, which accuseth thee in all places.

2. *Abstinence* and *sobriety* moderate the use of eating and drinking. *Chastity* governs the sense of *Touching*. It is a hard matter not to exceed the bounds of necessity in our dyet. The belly obeyes no law: it is still asking, calling for, and exacting a dayly *Tribute*. But few consider, how little will content nature. We force nature, & make

Make hunger, and thirst to be slaves to our vices : and whereas we might easily content them with naturall remedies , we provoke them with variety of delicate meats and exquisite drinks. Chastity also is very hard amongst soe many objects that lead unto Impurity : unles they are prevented & overcome with the fear of God , by avoiding the occasions , with keeping watch over our senses , and by having a respect to our own souls. He that hath no respect for himself , will have none before others. Dost thou desire to be chaste & keep watch over thy eyes , least that thou shouldst love against thy will some object which thou hast beheld with an unwary look. Why dost thou admire the transitory and false beauty of a creature ? Stay a little , and it will vanish away. Thou wilt see after a while those pleasing faces filled with uncomely wrinkles , those sparkling eyes overshadowed with a cloud of sadness , those Ivory Teeth covered with a black & filthy scum. Fly also all evill company & idle hours : Tame thy body with frequent fasting , and never use it with too much tendernes. He is undone , who beareth too much love to his own *epulcher*.

C H A P. XXXII.

*Of Mildnes; and Clemency. The duties
and Excellency of both.*

1. **M**ildnes is a vertue which breaketh
the violence of *Anger*, and keeps
us within the limits of patience. *Anger* is
a weapon, which thou maist lawfully
use, when thou art obliged by thy *office* to
correct and punish *vice*: and when pru-
dence dictates that thou art obliged to
repell an *injury* from thyself or thy neigh-
bour, least that the *wicked* take occasion
from thy unseasonable *patience* to encrease
their *malice*. There is as much *cruelty*, in
forgiving all, as in forgiving no man.
Yet when thou art forced through *justice*
to punish *Criminels*, be not wholly un-
mindfull of *mildnes* and *clemency*. When
thou punishest the guilty, doe it as if thou
wert forced to it against thy will and in-
clination; and carry thyself towards those
who offend the *Laws*, as *God* beareth with
thee. As he beareth with thee, in hope of
making thee better: soe thou oughtest to
bear sometimes with others, that they may
grow

grow better. Thou hast no confidence in the *Physitian*, when thou despairst of the *sick mans recovery*. But we ought to have more hope of his recovery, by how much the *Physitian* is more skilfull and obliging. A man that is *mild* appears as a *Rock* above all the waves and storms of *Anger*; and breaks all the force of the *Tempest*. He is more contented to see the *sinner* repent, then punished. Our *B. Saviour* cries unto all human kind: Come all, and learn of me, not how to cure the *sick*, and give health to *Leapers*; not how to restore sight to the *blind*, or raise up the *dead*: But what? Learn (saith he) of me, because i am *mild*. He seems to have included all the *Treasures of wisdom* and science in this one point, to wit, that we are to learn of him how to be *mild*. Such is the excellency of this *Virtue*.

2. As *mildnes* is a vertue that moderates *Anger*, so *clemency* is a vertue which moderates the severity of *punishment*. The first belongs unto all men, the second unto *Princes* only and *Superiours*. The nature and property of it is to inflict a lesser punishment then the *Laws* require; not out of fear, interest, friendship, or other motive, but through a pure motive of *mildnes*. He that

is armed with this virtue will have no need to build castles & fortresses upon steep Rocks: a Prince that is clement is secure without all fortifications. Clemency is the only invincible strength which secureth Governments. An evill Prince is hated; because he is feared; and he desires nothing more then to be feared, because he knows he is hated. All subjects hate those whom they fear, & consequently wish the death of such as they hate. He that contemns his own life, is said to be master of his Princes life. 'Tis in vain for a King to think to secure himself by his power, if he wants the good will of his people. It is as great a disgrace for a Prince to punish many, as it is for a Physician to be the cause of many funerals. If a King is slow in making use of his power to revenge, if he contemns & thinks himself above all injuries and affronts, if he sacrifices some offenders to the anger of others, and none to his own; he shews himself a true King. It is the nature and property of a gallant spirit, to be ever mild and quiet.

CHAP. XXXIII.

*Of Modesty. The properties of studiousness.
Of the rule & use of Eutrapelia.*

1. **M**odesty is a great ornament to all other virtues and good qualities. It is the true form of honesty, and bridle of vice. Although thou speakest nothing, yet thy habit and gestures shew what thou art. We may judge of virtue by small signs. We often see what a man is by his countenance, laughing, gait, and turning of his eyes. Live soe, that all may know thou belondest to the society of *Angels*. Observe a constant *decorum* in all the motions of thy body, in all thy gestures, speech, and looks; that thou maist not seem rude or effeminate in any thing. True modesty doth not only reside in the mind, but appears also in an outward gravity of the body, as if the soul took pleasure in seeing the exterior conform itself to the interior. A modest man is a living picture of the Deity: for his only sight is enough to strike gravity into those who behold him. And who can expresse what an excellent thing it is, to
doe

doe good unto our neighbours by being seen only? It belongs also unto *modesty*, not to exceed thy state and condition, in thy cloaths, household-stuffe, and multitude of *Servants*. These are impediments of thy mind, which doe not adorn thee, but the things that are without thee. Why therefore dost thou rejoyce in thy unhappiness? Why dost thou admire vain things, and takest glory in things which doe thee more hurt then good. This great Trayn of *Servants* which are alwaies about thee, may be rather called a troop of *Enemies*, whom thou canst never fear enough. They are still more ready to observe what thou dost then to hear what thou *commandest*. Nothing is more humble then their entrance into thy *service*, nothing more insolent then their progresse or comportment in it, and nothing more full of *hatred* then their going from thee.

2. *Studiosity* hath two properties: the one is to know how to govern and moderate the desire of knowing, which most commonly is greater then it should be: the other is, to shake off all *idleness*, and to stir up our industry to learn those things which are necessary. Nature hath given man a will naturally enclined to *Curiosity*; and

and conscious of her own beauty & skill, hath made us *spectatours* of all her excellent works; and would esteem all her labour lost, if so many great, and excellent things lay hid, and were seen by none but herself. But we abuse the goodnes of nature, searching with too much curiosity into those things, which were better unknown. He is not to be counted wise or learned, who knows much, but who knows what is to the purpose. We should first learn those things which concern our *Salvation*. But I doe not dissuade thee from *reading* other things, provided thou referrest all things to good manners and to make thyself better. Take heed that too much *reading* of too many *books* doth not discover a fickle unconstant spirit. Thou must fixe thy study upon a certain number of good and choyce *books*, if thou desirest to learn any thing that may remain in thy mind. There is more *pleasure* in reading severall sorts of *books*, but more *profit* in reading few choyce ones.

3. It is necessary to let our *mind* rest sometimes, and to recreate it after much labour; for no *study* can last long without some intermission. The antient *Law-givers* designed certain dayes, wherein the people

might meet together to be merry, and recreate their spirits. There are severall sorts of *actions* which may divert and recreate the *mind*. As for example, to walk in some open and pleasant place, where the *mind* may be free to contemplate, and the *body* grow more vigorous with enjoying fresh *ayr*: to goe and passe some time in the countrey, free from all the tumults of the City; Thou maist also divert thyself in hawking, hunting, fishing, and the like innocent *recreations*, supposing they are not misbecoming thy state and condition: thou maist likewise apply thyself to some mild and recreative *Study*, hear or play upon some *Musficall Instrument*; use some innocent *play*; converse merrily and jeast with thy *friends*; but with this caution, that thou dost not speak any injurious or undecent words. Some men are too severe in their conversation, and as if they hated all *society*, are too much addicted to their *solitude*, and can never be brought to speak a merry word. Others are alwaies in a *jesting humour*, and can never apply themselves seriously to any thing, never use any retreat. But these things are to be taken alternatively: for *solitude* will make thee desire the

the *conversation* of others, and too much *company* will make thee desire *solitude*: & thus the one will still be a *remedy* to the other. Besides, a little *Remission* sometimes will take away the unwillingness of taking pains, and a little *labour* will take away the tediousness of *Remission*. There are some again who not understanding how to dispense their own forces, have no moderation in their *actions*, but weary themselves with too much *labour*. They neither know how to leave off their *studies* when once begun, nor how to settle themselves again to them, when once intermitted. When they have once begun to doe a thing, they follow it *day* and *night*, and never leave off untill they find their strength fayl with too much application. And on the other side when they begin to take their *recreation*, they are soe addicted unto it, that they cannot be easily brought again to apply themselves to any *serious* business. Wherefore we must endeavor only to recreate and divert our mind for a while & not to distract it too much with unprofitable *dissolutions*. To perform this we have need of that *vertue* which is called *Eutrapelia*; which turns all things to the best, and prescribeth certain bounds unto all

S 2

things,

things, which we must never passe. The best things become bad, when a man observeth no measure or rule in them.

CHAP. XXXIV.

Of Humility. In what it consisteth. Of the Knowledge of ourselves. The character of a true humble man.

I. **A**LL Humility cometh from our Saviour Jesus Christ. Tis he who hath preached it in words, and taught it by his own Example. Next unto the Theologicall and Intellectuall Vertues, Humility holdeth the first place; because it is directly opposite to Pride, which is the source of all evill. This is the vertue which makes us agreeable unto God, because he converseth interiously with those who are humble of hart. Without this, which is the Ground and foundation of all other vertues, all our spirituall building will be but weak and unstable. And although in its name it seems to carry something of low and inconsiderable, yet it is the vertue of great persons, because it is the vertue of the perfect, and elevates the mind to higher things. It undertaketh

undertaketh great things without all danger of *pride* or vain glory, without fear of the difficulty; and still beareth up with the same tenour, constancy, and tranquillity against all *hazards*. *Humility* doth not consist, as the common sort of people falsely thinks, in having an abject and contemptible opinion of ourselves; but in a certain moderate desire of honour and glory, which hath neither any excess nor defect. The *humble* man desireth glory as the reward of *virtue*, regarding the *action* itself, not for any *vain* glory, but *virtue* alone. All *honour* is illegitimate, which is not got by *virtue*. But whereas he that is *humble* understands himself well, and judgeth aright of himself, he therefore justly refuseth as much as he can all *honours*, as well because he knows he contributeth very little to his own *virtues*; as also because he fears, least that by consenting to the *honours* which are due unto him, he should by degrees be tempted to desire those which are not due. It is more safe still, to condemn all *honours*; for he who refuseth them, augmenteth them; and he who contemns them, encreases his own glory.

1. The reason why thou art not *humble* is

S ; because

because thou dost not know thyself. There is no countrey soe remote, of which thou wilt not sooner believe a hundred false stories, then of thyself. What is man? A frail body; without all defence of its own nature, needing the help of others, and exposed to all the rigours and injuries of Time: a heap of clay, an unclean animal, inclined to all evil, and of so perverse & depraved a nature, that he preferreth earth to heaven, and transitory vain things to Eternity. Every living man is nothing but vanity. There is no creature of so frail a life, so fierce a nature, so subject to many fears, and so addicted to Lust. Why then art thou proud, oh miserable man, & unhappiest of creatures? Look upon thy own misery, consider thy own shame and disordered inclinations, if thou hast but the least spark of reason. Thou wilt then be truly humble, when thou hast learnt to know thyself.

3. He that is truly humble, hath a perfect contempt of himself; and doth not desire to be esteemed humble, but abject: he refers all the honour that is given him unto God, and is diffident of himself in all things: he rejoyceth in being contemned, and all his pride consisteth in contemning all praise.

praise. He measureth himself according to those things only which he hath from himself, and he esteemeth others according to the *gifts* which they have from God; and so in comparing himself unto others; he still esteems himself lesse and worse then all men. For this is the propriety of *humility*, to compare its own imperfections to the *vertues* of others; by which *rule* the *perfectest* man in the world may without any lye esteem himself more *imperfect* then the *greatest sinner*. Moreover, he that is truly *humble*, submitterh himself with all *obedience* unto those who are above him, doth not seek to satisfy his own desires, willingly discovers his own *defects*, patiently endureth all *injury*, embraceth with joy the most servile *offices*, flyeth all *singularity*, abstaineth from too much talking, desires to live in private and unknown: he contemneth all things: esteemeth himself lower then all things, and shuts himself as it were within *nothing*. He is modest and circumspect, doth not speak but when necessity requires, & then very modestly and without laughing; desiring rather to weep then laugh. He discovereth the *humility* of his hart in his outward carriage, having his eyes fixed on the ground,

ground, using a grave and moderate *gate*; with dejected looks, like a *Criminall* that expects every moment to be presented before the dreadfull judgment-seat of God. His *conscience* accusing him of the *sins* he hath comitted, and having no assurance of Gods *grace*, and doubtfull of his *salvation*, he dares not lift up his eyes to *heaven*, but standing as far off with the *Publican*, beggeth with earnest *prayer* forgiveness of his *sins*. In a word, he is afraid of all his actions, contemneth all earthly things, treads as it were under his feet all the *pompe* of the world; for he esteemeth all the world as nothing, who believes himself to be *nothing*.

CHAP. XXXV.

Of those who are arrived to the state of Perfection The Character of a perfect man. The end of christian is an union with God,

1. **H**E is called *perfect*, who wants nothing of what he should have. And what can he want, who purged of all sin and imperfection, and adorned with all
virtues,

Vertues, adhereth interiorly unto *God*, and becomes as it were one spirit with him for all eternity? This is the height of *christian perfection*, this is thy last end, unto which thou art bound to aspire. For since every thing is then esteemed *perfect*, when it is united to its end, and *God* is thy end; it follows that thou canst never be *perfect*, untill adhering perfectly unto *God* thou returnest unto him, from whom thou hadst thy beginning. But no man can be truly *perfect* without the speciall grace of *God*. And because few dispose their *Souls* to receive this interior help of *God*, this is the reason, that few arrive unto *perfection*. In a whole age, we see but very few that become *perfect* or *Saints*.

2. Thou maist count him a *perfect* man, whom thou seest undaunted in the midst of *dangers*, free from all covetousnes and evill desires, happy in *adversity*, content when he is calumniated, quiet and peaceable in the midst of *storms*; who is still merry and the same wharsoever others fear or hope, who esteems himself above all things; who trusteth nothing but his own *vertue*; who is alwaies free, alwaies constant, alwaies like himself, firm, high, full of *God*, and esteeming himself nothing whom

whom no power can rob of his own riches; who turns bad to good, who is never frustrated of his expectation, who is never moved or offended with any chance, who esteemeth things not according to the opinion of the world, but as they are in themselves, who standing as it were above all the world, considers and contemplates all that is done in it, but is still quiet and unshaken in himself: whose better part alwaies dwells in God, from whom it had its beginning. As the *rayes* of the *sun*, although they touch the *Earth*, yet are really in the *sun*, from which they proceed; soe a perfect man converseth with the world, but his better part is absent from the world, and alwaies adhereth to its *soveraign* end. His mind is like the *regions* which are above the *moon*, alwaies serene and untroubled. He knows no *imperfection* in his actions, and is never unconstant: all Times are alike unto him, and like the *sun* he looks upon all things with an equall regard, and flying all multiplicity of objects he findeth content in one simple contemplation of God alone. He wisheth for nothing, he seeks nothing out of himself, having no need to seek *felicity* far from himself, because he hath it included in his

own

own hart. He doth all his actions for *God*, he lives only for *God*, and is alwaies ready to dye when it shall please his *divine Will*. Examine thyself in all particulars according to this *Rule*, and thou wilt easily see how far thou art from *perfection*.

3. *Perfection* is a thing which is far above thy reach, and thou canst never attain unto it, unles he helps thee, who said, *Without me you can doe nothing*. Many dispositions are required unto it. The end of a perfect life is an intimate union with *God*: & because he dwelleth in *inaccessible light*, thou canst never arrive unto an union with him, unles thou first disengagest thyself from the *darknes* of creatures. No man can be made partaker of the *divine nature* unles he raiseth himself above himself, and above all *created things*. The least adhering to any earthly objects, is like the fish called *Remora*, which if it doth but stick to the keel of a ship, it presently stops it in the midst of its course, soe that it can saye no further. Soe it happens to many souls, which like ships laden with heavenly riches would happily arrive to the Port of a blessed union with *God*, if they were not hindred and detained by some evill affection. *God* is one and simple, and consequently

quently a *Soul* can never be fit for a happy
union with him, unless it also becometh
one and simple like him,

FINIS.

Martha
Charlton
her Book

py
eth

$\frac{8}{174}$
94